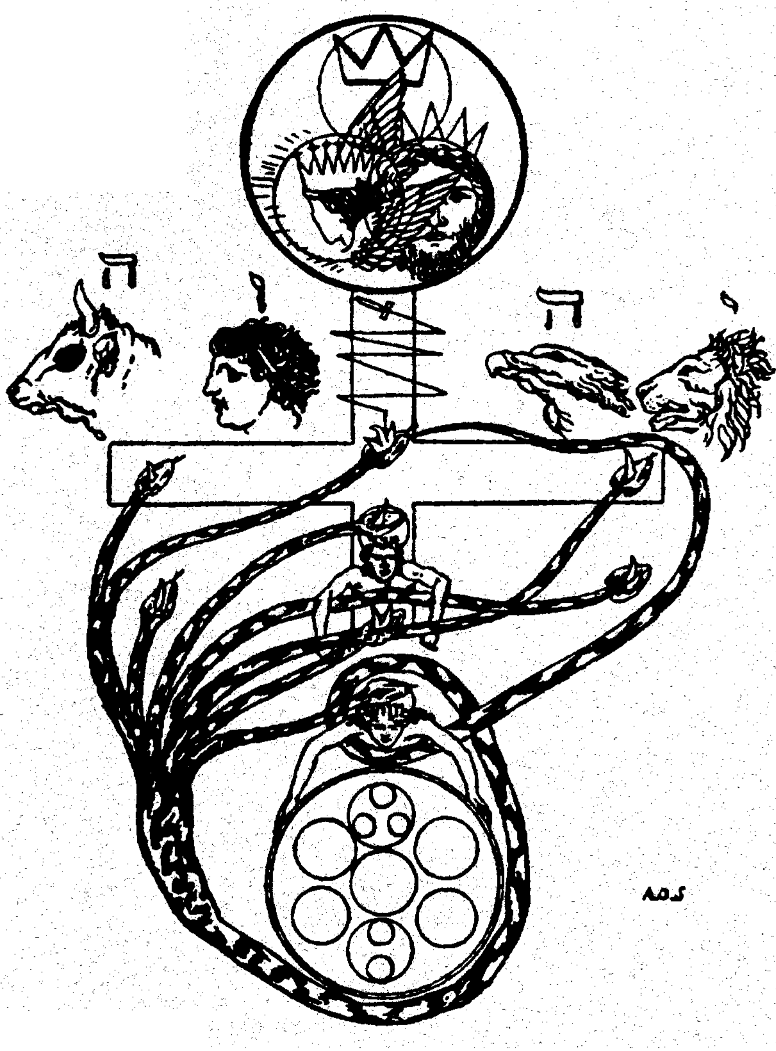
ספר יצירה

SEPHER YETZIRAH

Translated from the Hebrew by
William Wynn Westcott



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SEPHER YETZIRAH

THE BOOK OF FORMATION

WITH

THE FIFTY GATES OF INTELLIGENCE

&

THE THIRTY-TWO PATHS OF WISDOM

Translated from the Hebrew by

WILLIAM WYNN WESTCOTT, M.B., J.P.
SUPREME MAGUS OF THE ROSICRUCIAN SOCIETY OF ENGLAND

FOURTH EDITION

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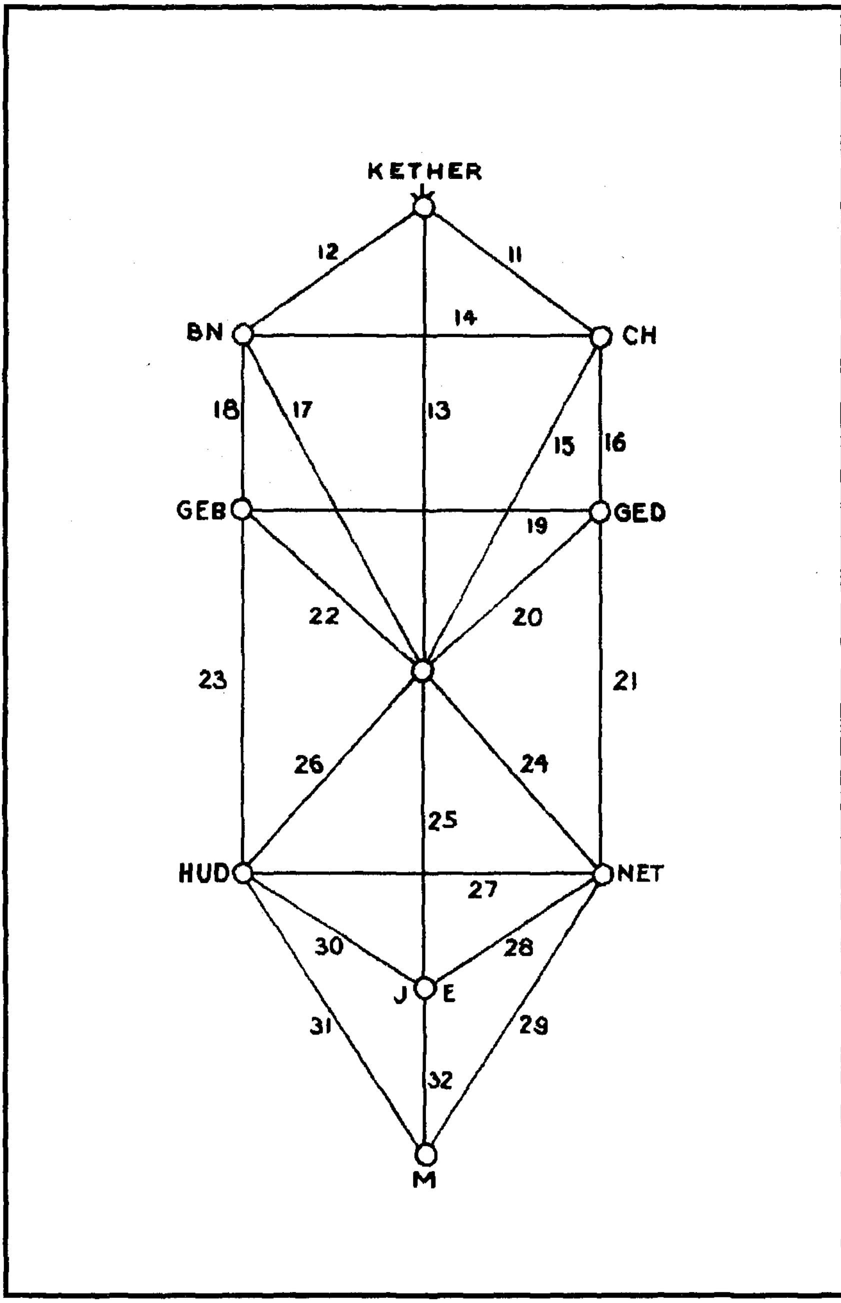
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Contents

Illustrations



THE TEN SEPHIROTH AND TWENTY TWO PATHS

Notes to the Fourth Edition

THE three main books of the Kabbalistic esoteric philosophy are the *Sepher Yetzirah* (Book of Formation), the *Sepher Zohar* (Book of Splendour) and the *Sepher Bahir* (Book of Brilliance). Of these books the *Sepher Yetzirah* is considered to be the oldest treatise and is believed to be a bridge between orthodox and esoteric Kabbalah. The origins of the *Sepher Yetzirah* have been lost to the antiquity of time, but a number of modern author's believe that the *Sepher Yetzirah* was created by an oral (Mishnah) and written tradition. In the oral tradition it is attributed to the Patriarch Abraham and it was written down by Rabbi Akiba Ben Joseph who lived circa A.D. 120.

William Westcott wrote that the *Sepher Yetzirah* "explains a most curious philosophical scheme of Creation, drawing a parallel between the origin of the world, the sun, the planets, the elements, seasons, man and the twenty-two letters of the Hebrew alphabet; dividing them into a Triad, a Heptad, and a Dodecad; three mother letters, A [Aleph], M [Mem], Sh [Shin] are referred to primeval Air, Water and Fire; seven double letters are referred to the planets and the seven fold division of time, etc.: and the twelve simple letters are referred to the months, Zodiac signs and human organs. Modern criticism tends to the conclusion that the existing ancient versions were compiled about A.D. 200. The "Sepher Yetzirah" is mentioned in the Talmuds, both of Jerusalem and of Babylon; it was written in the Neo-Hebraic language, like the Mishna." [*An Introduction to the Kabalah*, 1910. p. 2-3.]

Westcott's translation of the *Sepher Yetzirah* was originally part of a lecture he read before the Hermetic Society of London on 29 July 1886.[1] The title of his paper was 'The Sepher Yetzirah: A Rabbinical Treatise on Creation.' This was the only paper Westcott read to the Society before it fell into abeyance in 1887 with the death of Anna Kingsford.

The Hermetic Society was founded in 1885 by Anna Kingsford and Edward Maitland. Both Kingsford and Maitland were members of the Theosophical Society and become disenchanted by the Eastern aspects of its teachings. The Hermetic Society was styled as a new Esoteric Church based on Christian mysticism with the principal aim to study "The Greek Mysteries and the Hermetic Gnosis and its allied schools, the Kabalistic, Pythagorean, Platonic and Alexandrian."

Westcott's translation of the *Sepher Yetzirah* has been criticised as being "in reality a paraphrase and fulfils few of the conditions required by scholarship."[2] Most commentaries of the *Sepher Yetzirah* tend to reveal more about the author's own system than they do of the *Sepher Yetzirah*. As Westcott had stated in his Introduction his translation was prepared for members of the Theosophy Society, the Hermetic G.D. and the Rosicrucian Society of England.

The first English edition of the *Sepher Yetzirah* was translated by Dr. Isidor Kalisch and printed with the Hebrew text in 1877. Westcott offered his edition in 1887 which was translated into English from the Latin versions of Pistorius and Postellus. His second edition (1893) and third edition (1911) were translated from the Hebrew and collated with the Latin versions of Rittangelius, Pistorius and Postellus. Westcott had corrected his English translation and expanded the Notes from answers which he gave (verbally and written) to members of the Theosophy Society and the Hermetic G.D. A.E. Waite falsely believed that the second edition of the *Sepher Yetzirah* was issued as part of the *Collectanea Hermetica* in 1893.[3]

The *Sepher Yetzirah* was a major Source Work for the Golden Dawn's initiation ceremonies, diagrams and teachings. The 'Thirty-two Paths of Wisdom' was used by the Golden Dawn to explain the twenty-two Major Arcana and the twenty-two Paths (proper) connecting to the Sephiroth of the Tree of Life.

This edition of the *Sepher Yetzirah* is primarily Westcott's third edition and it has been collated with the second edition as footnotes. I have added the Hebrew text of the *Sepher Yetzirah* from Kalisch's edition. His text has the vowel pointing or Dagesh, but the oldest editions of the *Sepher Yetzirah* did not have these vowel points.

Darcy Küntz
(Frater D.E.U.)
Calgary, Canada, 1996.

Notes:

1. S.L. MacGregor Mathers read two papers to the Society. The first paper was called 'The Qabalah' (3 June 1886) and the other was titled 'The Physical or Lower Alchemy' (8 July 1886). A brief abstract of Mathers first lecture was printed in the magazine *Light* (19 June 1886).
2. A.E. Waite's introduction to Knut Stenring's translation of *The Book of Formation* (David McKay Co., 1923). p. 6.
3. Ibid. p. 6. Kaplan also repeated this error in his translation of the *Sepher Yetzirah* (Samuel Weiser, 1990). p. 335.

Introduction to the Third Edition

THE "Sepher Yetzirah," or "Book of Formation," is perhaps the oldest Rabbinical treatise of Kabalistic philosophy which is still extant. The great interest which has been evinced of late years in the Hebrew Kabalah, and the modes of thought and doctrine allied to it, has induced me to translate this tractate from the original Hebrew texts, and to collate with them the Latin versions of mediæval authorities; and I have also published *An Introduction to the Kabalah* which may be found useful to students.

Three important books of the "Zohar," or "Book of Splendour," which is a great storehouse of Kabalistic teaching, have been translated into English by S.L. MacGregor Mathers,[1] and the "Sepher Yetzirah" in an English translation is almost a necessary companion to these abstruse disquisitions: the two books indeed mutually explain each other.

The "Sepher Yetzirah," although this name means "The Book of Formation," is not in any sense a narrative of Creation, or a substitute Genesis, but is an ancient and instructive philosophical treatise upon one aspect of the origin of the universe and mankind; an aspect at once archaic and essentially Hebrew. The grouping of the processes of origin into an arrangement, at once alphabetic and numeral, is one only to be found in Semitic authors.

Attention must be called to the essential peculiarity of the Hebrew language, the inextricable and necessary association of numbers and letters; every letter suggesting a number, and every group of letters having a numerical signification, as vital as its literal meaning.

The Kabalistic principles involved in the reversal of Hebrew letters, and their substitution by others, on definite schemes, should also be studied and borne in mind.

It is exactly on these principles that the "ground-work idea" 'of this disquisition rests; and these principles may be traced throughout the Kabalistic tractates which have succeeded it in point of time and development, many of which are associated together in one volume known as the "Zohar," which is in the main concerned with the essential dignities of the God-head, with the Emanations which have sprung therefrom, with the doctrine of the Sephiroth, the ideals of Macroprosopus and

Microprosopus, and the doctrine of Re-incarnation.

The "Sepher Yetzirah," on the other hand, is mainly concerned with our universe and with the Microcosm. The opinions of Hebrew Kabalistic Rabbis and of modern mystics may be fitly introduced here.

The following interesting quotation is from Rabbi Moses Botarel, who wrote his famous Commentary in 1409:—"It was Abraham our Father – blessed be he – who wrote this book to condemn the doctrine of the sages of his time, who were incredulous of the supreme dogma of the Unity. At least, this was the opinion of Rabbi Saadiah – blessed be he – as written in the first chapter of his book *The Philosopher's Stone*. These are his words: The sages of Babylon attacked Abraham on account of his faith; for they were all against him although themselves separable into three sects. The First thought that the Universe was subject to the control of two opposing forces, the one existing but to destroy the other, this is dualism; they held that there was nothing in common between the author of evil and the author of good. The Second sect admitted Three great Powers; two of them as in the first case, and a third Power whose function was to decide between the two others, a supreme arbitrator. The Third sect recognised no god beside the Sun, in which it recognised the sole principle of existence."

Rabbi Judah Ha Levi (who flourished about 1120), in his critical description of this treatise, wrote: "The Sepher Yetzirah teaches us the existence of a Single Divine Power by shewing us that in the bosom of variety and multiplicity there is a Unity and Harmony, and that such universal concord could only arise from the rule of a Supreme Unity."

According to Isaac Myer, in his *Quabbalah* (p. 159), the "Sepher Yetzirah" was referred to in the writings of Ibn Gebirol of Cordova, commonly called Avicebron, who died in A.D. 1070.

Eliphas Lévi, the famous French Occultist, thus wrote of the "Sepher Yetzirah," in his *Histoire de la Magie*, p. 54: "The Zohar is a Genesis of illumination, the Sepher Jezirah is a ladder formed of truths. Therein are explained the thirty-two absolute signs of sounds, numbers and letters: each letter reproduces a number, an idea and a form; so that mathematics are capable of application to ideas and to forms not less rigorously than to numbers, by exact proportion and perfect correspondence. By the science of the Sepher Jezirah the human spirit is fixed to truth, and in reason, and is able to take account of the possible development of intelligence by the evolutions of numbers. The Zohar represents absolute truth, and the Sepher Jezirah provides the means by which we may seize, appropriate and make use of it."

Upon another page Eliphas Lévi writes: "The Sepher Jezirah and the Apocalypse are the masterpieces of Occultism; they contain more wisdom than words; their expression is as figurative as poetry, and at the same time it is as exact as mathematics."

In the volume entitled *La Kabbale* by the eminent French scholar, Adolphe Franck, there is a chapter on the "Sepher Yetzirah." He writes as follows :—

"The Book of Formation contains, I will not say system of physics, but of cosmology such as could be conceived at an age and in a country where the habit of explaining all phenomena by the immediate action of the First Cause, tended to check the spirit of observation, and where in consequence certain general and superficial relations perceived in the natural world passed for the science of Nature." . . . "Its form is simple and grave; there is nothing like a demonstration nor an argument; but it consists rather of a series of aphorisms, regularly grouped, and which have all the conciseness of the most ancient oracles,"

In his analysis of the "Sepher Yetzirah," he adds:—"The Book of Formation, even if it be not very voluminous, and if it do not altogether raise us to very elevated regions of thought, yet offers us at least a composition which is very homogeneous and of a rare originality. The clouds which the imagination of commentators have gathered around it, will be dissipated, if we look for, in it, not mysteries of ineffable wisdom, but an attempt at a reasonable doctrine, made when reason arose, an effort to grasp the plan of the universe, and to secure the link which binds to one common principle, all the elements which are around us."

"The last word of this system is the substitution of the absolute divine Unity for every idea of Dualism, for that pagan philosophy which saw in matter an eternal substance whose laws were not in accord with Divine Will; and for the Biblical doctrine, which by its idea of Creation, postulates two things, the Universe and God, as two substances absolutely distinct one from the other."

"In fact, in the 'Sepher Yetzirah,' God considered as the Infinite and consequently the indefinable Being, extended throughout all things by his power and existence, is while above, yet not outside of numbers, sounds and letters—the principles and general laws which we recognise."

"Every element has its source from a higher form, and all things have their common origin from the Word (*Logos*), the Holy Spirit. ... So God is at once, in the highest sense, both the matter and the form of the universe. Yet He is not *only* that form; for nothing can or does exist outside of Himself; His substance is the foundation of all, and all things bear His imprint and are symbols of His intelligence."

Hebrew tradition assigns the doctrines of the oldest portions of the "Zohar" to a date antecedent to the building of the Second Temple, but Rabbi Simeon ben Jochai, who lived in the reign of the Emperor Titus, A.D. 70-80, is considered to have been the first to commit these to writing, and Rabbi Moses de Leon, of Guadalaxara, in Spain, who died in 1305, certainly reproduced and published the "Zohar."

Ginsburg, speaking of the Zoharic doctrines of the Ain Suph, says that they were unknown until the thirteenth century, but he does not deny the great antiquity of the "Sepher Yetzirah," in which it will be noticed the "Ain Suph Aur" and "Ain Suph" are not mentioned.

I suggest, however, that this omission is no proof that the doctrines of "Ain Suph Aur" and "Ain Suph" did not then exist, because it is a reasonable supposition that the "Sepher Yetzirah" was the volume assigned to the Yetziratic World, the third of the four Kabalistic Worlds of Emanation, while the "Asch Metzareph" is concerned with the Assiatic, fourth, or lowest World of Shells, and is on the face of it an alchemical treatise; and again the "Siphra Dtzenioutha" may be fittingly considered to be an Aziluthic work, treating of the Emanations of Deity alone; and there was doubtless a fourth work assigned to the World of Briah – the second type, but I have not been able to identify this treatise.

Both the Babylonian and the Jerusalem Talmuds refer to the "Sepher Yetzirah." Their treatise, named "Sanhedrin," certainly mentions the "Book of Formation," and another similar work; and Rashi in his commentary on the treatise "Erubin," considers this a reliable historical notice.

Other historical notices are those of Saadya Gaon, who died A.D. 940, and Judah Ha Levi, A.D. 1150; both these Hebrew classics speak of it as a very ancient work.

Some modern critics have attributed the authorship to the Rabbi Akiba, who lived in the time of the Emperor Hadrian, A.D. 120, and lost his life in supporting the claims of Barchocheba, a false messiah: others suggest it was first written about A.D. 200.

Graetz however assigns it to early Gnostic times, third or fourth century, and Zunz speaks of it as post Talmudical, and belonging to the Geonim period 700-800 A.D.; Rubinsohn, in the *Bibliotheca Sacra*, speaks of this latter idea as having no real basis.

The Talmuds were first collected into a concrete whole, and printed in Venice, 1520 A.D.

The "Zohar" was first printed in Mantua in 1558; again in Cremona, 1560; and at Lublin, 1623; and a fourth edition by Knorr von Rosenroth, at Sulzbach in 1684. Some parts are not very ancient, because the Crusades are mentioned in one chapter.

Six extant Hebrew editions of the "Sepher Yetzirah" were collected and printed at Lemberg in 1680. The oldest of these six recensions was that of Saadjah Gaon (by some critics called spurious).

There are still extant three Latin versions, *viz.*, that of Gulielmus Postellus, 1552, Paris; one by Johann Pistorius, in his "*Artis Cabalisticæ Tomus*," 1587, Basle; and a third by Joannes Stephanus Rittangelius, 1642, Amsterdam; this latter gives both Hebrew and Latin

versions, and also "The Thirty-Two Paths" as a supplement.

There is a German translation, by Johann Friedrich von Meyer, dated 1830; a version by Isidor Kalisch, in which he has reproduced many of the valuable annotations of Meyer; an edition in French by Papus, 1888; an edition in French by Mayer Lambert, 1891, with the Arabic Commentary of Saadya Gaon; and an English edition by Peter Davidson, 1896, to which are added "The Fifty Gates of Intelligence" and "The Thirty-Two Ways of Wisdom." The edition which I now offer is fundamentally that of the ancient Hebrew codices translated into English, and collated with the Latin versions of Pistorius, Postellus, and Rittangelius, following the latter, rather than the former commentators. As to the authenticity of "The Sepher Yetzirah," students may refer to the *Bibliotheca magna Rabbinica* of Bartoloccio de Cellerio, Rome, 1678-1692; to Basnage, *History of the Jews*, 1708; and to *The Doctrine and Literature of the Kabalah*, by A. E. Waite, 1902.

The following copies of the "Sepher Yetzirah" in Hebrew, I have also examined, but only in a superficial manner:—

1. A Version by Saadiah, Ab. ben David, and three others, Mantua, 1562, 4to.
2. A Version with the commentary of Rabbi Abraham F. Dior, Amsterdam, 1642, 4to.
3. A Version with preface by M. ben J. Chagiz, Amsterdam, 1713, 16mo.
4. A Version, Constantinople, 1719, 8vo.
5. A Version, Zolkiew, 1745, 4to.
6. A Version, by Moses ben Jacob, Zozec, 1779, 4to.
7. A Version, Grodno, 1806, 4to.
8. A Version, Dyhernfurth, 1812, 8vo.
9. A Version, Salonica, 1831, 8vo.
10. A MS. copy dated 1719, in the British Museum.

I add here the full titles of the three Latin versions; they are all to be found in the British Museum Library.

"*Abrahami Patriarchæ Liber Jezirah sive Formationis Mundi, Patribus quidem Abrahami tempora præcedentibus revelatus, sed ab ipso etiam Abrahamo expositus Isaaco, et per prophetarum manus posteritati conservatus, ipsis autem 72 Mosis auditoribus in secundo divinæ veritatis loco, hoc est in ratione, quæ est posterior authoritate, habitus.*" Parisiis, 1552. Gulielmus Postellus.

"*Id est Liber Jezirah, qui Abrahamo, Patriarchæ adscribitur, una cum Commentario Rabbi Abraham F.D. super 32 semitis Sapientiæ, a quibus Liber Jezirah incipit: Translatus et notis illustratus a Joanne Stephano Rittangelio, Ling. Orient. in Elect. Acad. Regiomontana Prof. Extraord,*" Amstelodami, 1642.

In Tomas Primus of "*Artis Cabalisticæ hoc est reconditæ theologiæ et philosophiæ scriptorum.*" *Basileæ 1587, is found* "*Liber de Creatione Cabalistinis, Hebraice Sepher Jezira; Authore Abrahamo. Successive filiis ore traditus. Hine jam rebus Israel inclinatis ne deficeret per sapientes Hierusalem arcanis et profundissimis sensibus literis commendatus.*" Johannes Pistorius.

The "Sepher Yetzirah" consists of six chapters, having 33 paragraphs distributed among them, in this manner: the first has 12, then follow 5, 5, 4, 3, and 4. Yet in some versions the paragraphs and subject-matter are found in a different arrangement.

The oldest title has, as an addition, the words, "The Letters of our Father Abraham" or "ascribed to the patriarch Abraham," and it is spoken of as such by many mediæval authorities: but this origin is doubtless fabulous, although perhaps not more improbable than the supposed authorship of the "Book of Enoch," mentioned by St. Jude, of which two MSS. copies in the Ethiopic language were rescued from the wilds of Abyssinia in 1773 by the great traveller James Bruce.

In essence this work was, doubtless, the crystallisation of centuries of tradition, by one writer, and it has been added to from time to time, by later authors, who have also revised it. Some of the additions, which were rejected even by mediæval students, I have not incorporated with the text at all, and I present in this volume only the undoubted kernel of this occult nut, upon which many great authorities, Hebrew, German, Jesuit and others, have written long Commentaries, and yet have failed to explain satisfactorily.

I find Kalisch, speaking of these Commentaries, says, "they contain nothing but a medley of arbitrary explanations, and sophistical distortions of scriptural verses, astrological notions, Oriental superstitions, a metaphysical jargon, a poor knowledge of physics, and not a correct elucidation of this ancient book." Kalisch, however, was not an occultist; these commentaries are, however, so extensive as to demand years of study, and I feel no hesitation in confessing that my researches into them have been but superficial.

For convenience of study I have placed the Notes in a separate form at the end of the work, and I have made a short definition of the subject-matter of each chapter.

The substance of this little volume was read as Lecture before "The Hermetic Society of London," in the summer of 1886, Dr. Anna Kingsford, President, in the chair. Some of the Notes were the explanations given verbally, and subsequently in writing, to members of the Society who asked for information upon abstruse points in the "Sepher," and for collateral doctrines; others, of later date, are answers which have been given to students of Theosophy and Hermetic philosophy, and to my pupils of the Study Groups of the Rosicrucian Society of England.[2]

1. In the Introduction to the second edition Westcott originally wrote, "Three important books of the "Zohar," or "Splendour," which is a great storehouse of Kabalistic teaching, have been for the first time translated into English by that skilful and erudite Kabalist, my fellow student in occult science, MacGregor Mathers,"
2. In Westcott's Introduction to the second edition he wrote, "others, of later date, are answers which have been given to enquiring Theosophists, and members of the Hermetic G.D.
The late Madame Blavatsky, my esteemed teacher of Theosophy, and my personal friend, at whose suggestion a friendly alliance between the Hermetic Order of the G.D. and the Inner Group [i.e., Esoteric Section] of the Theosophic students was made, expressed to me her recognition of the value of the "Sepher Yetzirah" as a mystical treatise on cosmic origin, and her approval of my work in its translation, and my notes and explanations."
For a history of the "friendly alliance" between the Golden Dawn and the Esoteric Section see R.A. Gilbert's, *The Golden Dawn and the Esoteric Section.* London: Theosophical History Centre, 1987.

Preface to the Second Edition

It has been at the earnest wish of many students, members of the Theosophical Society, and of my Hermetic fratres of the Order of the G.D., that I have made a revised translation of the "Sepher Yetzirah." In this edition I have followed most closely the Hebrew version of Joannes Stephanus Rittangelius, which was printed in 1642 at Amsterdam, and I have forsaken many of the Latinised renderings which had been adopted in the First Edition, from the works of Postellus and Pistorius.

The Notes have been extended, and it is hoped that they explain and illustrate difficult passages, and render this abstruse treatise more comprehensible than it has been hitherto found.

["It is of considerable importance to a clear understanding of this Occult treatise that the whole work be read through before comment is made, so that the general idea of the several chapters may become in the mind one concrete whole. A separate consideration of the several parts should follow this general grasp of the subject, else much confusion may result." From Westcott's 'Notes to the Sepher Yetzirah'.]

W.W.W., F.[ellow of the] T.[heosophical] S.[ociety]

SEPHER YETZIRAH
THE BOOK OF FORMATION

CHAPTER I
THE SEPHIROTH, NUMBERS, LETTERS

1. In thirty-two[1] mysterious Paths of Wisdom did Jah,[2] the Jehovah of hosts,[3] the God of Israel,[4] the Living Elohim,[5] the King of ages, the merciful and gracious God,[6] the Exalted One, the Dweller in eternity, most high and holy—engrave his name by the three Sepharim[7] —Numbers, Letters, and Sounds.[8]

2. Ten are the ineffable Sephiroth.[9] Twenty-two are the Letters, the Foundation of all things; there are Three Mothers, Seven Double and Twelve[10] Simple letters.

3. The ineffable Sephiroth are Ten, as are the Numbers; and as there are in man five fingers over against five, so over them is established a covenant of strength, by word of mouth, and by the circumcision of the flesh.[11]

4. Ten is the number of the ineffable Sephiroth, ten and not nine, ten and not eleven. Understand this wisdom, and be wise by the perception. Search out concerning it, restore the Word to its creator, and replace Him who formed it upon his throne.[12]

5. The Ten ineffable Sephiroth have ten vast regions bound unto them; boundless in origin and having no ending; an abyss[13] of good and of ill; measureless height and depth; boundless to the East and the West; boundless to the North and South;[14] and the Lord the only God,[15] the Faithful King rules all these from his holy seat,[16] for ever and ever.

6. The Ten ineffable Sephiroth have the appearance of the Lightning flash,[17] their origin is unseen and no end is perceived. The Word is in them as they rush forth and as they return, they speak as from the whirl-wind, and returning fall prostrate in adoration before the Throne.

7. The Ten ineffable Sephiroth, whose ending is even as their origin, are like as a flame arising from a burning coal. For God[18] is superlative in his Unity, there is none equal unto Him: what number canst thou place before One.

8. Ten are the ineffable Sephiroth; seal up thy lips lest thou speak of them, and guard thy heart as thou considerest them; and if thy mind escape from thee bring it back to thy control; even as it was said, "running and returning" (the living creatures ran and returned)[19] and hence was the Covenant made.

9. The ineffable Sephiroth give forth the Ten numbers. First; the Spirit of the

God of the living;[20] Blessed and more than blessed be the Living God[21] of ages. The Voice, the Spirit, and the Word,[22] these are the Holy Spirit.

10. Second; from the Spirit He produced Air, and formed in it twenty-two sounds – the letters; three are mothers, seven are double, and twelve are simple; but the Spirit is first and above these. Third; from the Air He formed the Waters, and from the formless and void[23] made mire and clay, and designed surfaces upon them, and hewed recesses in them, and formed the strong material foundation. Fourth; from the Water He formed Fire[24] and made for Himself a Throne of Glory with Auphanim, Seraphim and Kerubim,[25] as his ministering angels; and with these three[26] he completed his dwelling, as it is written, "Who maketh his angels spirits and his ministers a flaming fire."[27]

11. He selected three letters from among the simple ones and sealed them and formed them into a Great Name, I H V,[28] and with this He sealed the universe in six directions.

Fifth—He looked above, and sealed the Height with I H V.
Sixth—He looked below, and sealed the Depth with I V H.
Seventh—He looked forward, and sealed the East with H I V.
Eighth—He looked backward, and sealed the West with H V I.
Ninth—He looked to the right, and sealed the South with V I H.
Tenth—He looked to the left, and sealed the North with V H I.

12. Behold! From the Ten ineffable Sephiroth do, proceed—the One Spirit of the Gods of the living, Air, Water, Fire; and also Height, Depth, East, West, South and North.[29]

Chapter II
The Twenty-two Letters

1. The twenty-two sounds and letters are the Foundation of all things. Three mothers, seven doubles and twelve simples. The Three Mothers are Aleph, Mem and Shin, they are Air, Water and Fire. Water is silent, Fire is sibilant, and Air derived from the Spirit is as the tongue of a balance standing between these contraries which are in equilibrium, reconciling and mediating between them.

2. He hath formed, weighed, and composed with these twenty-two letters every created thing, and the form of everything which shall hereafter be.[30]

3. These twenty-two sounds or letters are formed by the voice, impressed on the air, and audibly modified in five places; in the throat, in the mouth, by the tongue, through the teeth, and by the lips.[31]

4. These twenty-two letters, which are the foundation of all things, He arranged as upon a sphere with two hundred and thirty-one gates, and the sphere may be rotated forward or backward, whether for good or for evil; from the good comes true pleasure, from evil nought but torment.

5. For He shewed the combination of these letters, each with the other; Aleph

with all, and all with Aleph; Beth with all, and all with Beth. Thus in combining all together in pairs are produced the two hundred and thirty-one gates of knowledge.[32]

6. And from the non-existent[33] He made Something; and all forms of speech and everything that has been produced; from the empty void He made the material world, and from the inert earth He brought forth everything that hath life. He hewed, as it were, vast columns out of the intangible air, and by the power of His Name made every creature and everything that is; and the production of all things from the twenty-two letters is the proof that they are all but parts of one living body.[34]

Chapter III
The Triad

1. The Foundation of all the other sounds and letters is provided by the Three Mothers, Aleph, Mem and Shin; they resemble a Balance, on the one hand the guilty, on the other hand the purified, and Aleph the Air is like the Tongue of a Balance standing between them.[35]

2. The Three Mothers, Aleph, Mem and Shin, are a great Mystery, very admirable and most recondite, and sealed as with six rings; and from them proceed Air, Fire, and Water, which divide into active and passive forces. The Three Mothers, Aleph, Mem and Shin, are the Foundation, from them spring three Fathers, and from these have proceeded all things that are in the world.

3. The Three Mothers in the world are Aleph, Mem and Shin: the heavens[36] were produced[37] from Fire; the earth from the Water; and the Air from the Spirit is as a reconciler between the Fire and the Water.

4. The Three Mothers, Aleph, Mem and Shin, Fire, Water and Air, are shown in the Year: from the fire came heat, from the waters came cold, and from the air was produced the temperate state, again a mediator between them. The Three Mothers, Aleph, Mem and Shin, Fire, Water and Air, are found in Man: from the fire was formed the head; from the water the belly; and from the air was formed the chest, again placed as a mediator between the others.

5. These Three Mothers did He produce and design, and combined them; and He sealed them as the three mothers in the Universe, in the Year and in Man—both male and female. He caused the letter Aleph to reign in Air and crowned it, and combining it with the others He sealed it, as Air in the World, as the temperate (climate) of the Year, and as the breath in the chest (the lungs for breathing air) in Man: the male with Aleph, Mem, Shin, the female with Shin, Mem, Aleph. He caused the letter Mem to reign in Water, crowned it, and combining it with the others formed the earth in the world, cold in the year, and the belly in man, male and female, the former with Mem, Aleph, Shin, the latter with Mem, Shin, Aleph. He caused Shin to reign in Fire, and crowned it, and combining it with the others sealed with it the heavens in the universe, heat in the year and the head in man, male and female.[38]

Chapter IV
The Heptad

1. The Seven double letters, Beth, Gimel, Daleth, Kaph, Peh, Resh, and Tau have each two sounds associated with them. They are referred to Life, Peace, Wisdom, Riches, Grace, Fertility and Power. The two sounds of each letter are the hard and the soft—the aspirated and the softened. They are called Double, because each letter presents a contrast or permutation; thus Life and Death; Peace and War; Wisdom and Folly; Riches and Poverty; Grace and Indignation; Fertility and Solitude; Power and Servitude.

2. These Seven Double Letters point out seven localities; Above, Below, East, West, North, South, and the Palace of Holiness in the midst of them sustaining all things.

3. These Seven Double Letters He designed, produced, and combined, and formed with them the Planets of this World, the Days of the Week, and the Gates of the soul (the orifices of perception) in Man. From these Seven He hath produced the Seven Heavens, the Seven Earths, the Seven Sabbaths: for this cause He has loved and blessed the number Seven more than all things under Heaven (His Throne).

4. Two Letters produce two houses; three form six; four form twenty-four; five form one hundred and twenty; six form seven hundred and twenty;[39] seven form five thousand and forty; and beyond this their numbers increase so that the mouth can hardly utter them, nor the ear hear the number of them. So now, behold the Stars of our World, the Planets which are Seven; the Sun, Venus, Mercury, Moon, Saturn, Jupiter and Mars.[40] The Seven are also the Seven Days of Creation; and the Seven Gateways of the Soul of Man - the two eyes, the two ears, the mouth and the two nostrils. So with the Seven are formed the seven heavens,[41] the seven earths, and the seven periods of time; and so has He preferred the number Seven above all things under His Heaven.[42]

Chapter V
The Dodecad

1. The Twelve Simple Letters are Hêh, Vau, Zain, Cheth, Teth, Yod, Lamed, Nun, Samech, Oin, Tzaddi and Qoph;[43] they are the foundations of these twelve properties: Sight, Hearing, Smell, Speech, Taste, Sexual Love, Work, Movement, Anger, Mirth, Imagination,[44] and Sleep. These Twelve are also allotted to the directions in space: North-east, South-east, the East above, the East below, the North above, the North below, the South-west, the North-west, the West above, the West below, the South above, and the South below; these diverge to infinity, and are as the arms of the Universe.

2. These Twelve Simple Letters He designed, and combined, and formed with them the Twelve celestial constellations of the Zodiac, whose signs are Teth,

Shin, Tau, Samech, Aleph, Beth, Mem, Oin, Qoph, Gimel, Daleth, and Daleth.[45] The Twelve are also the Months of the Year: Nisan,[46] Yiar, Sivan, Tamuz, Ab, Elul, Tishri, Hesvan, Kislev, Tebet, Sabat and Adar. The Twelve are also the Twelve organs of living creatures:[47] the two hands, the two feet, the two kidneys, the spleen, the liver, the gall, private parts, stomach and intestines. He made these, as it were provinces, and arranged them as in order of battle for warfare. And also the Elohim[48] made one from the region of the other.

Three Mothers and Three Fathers; and thence issue Fire, Air and Water. Three Mothers, Seven Doubles and Twelve Simple letters and sounds.

3. Behold now these are the Twenty and Two Letters from which Jah, Jehovah Tzabaoth, the Living Elohim, the God of Israel, exalted and sublime, the Dweller in eternity, formed and established all things; High and Holy is His Name.

Chapter VI
Conclusion

1. Three Fathers and their generations, Seven conquerors and their armies, and Twelve bounds of the Universe. See now, of these words, the faithful witnesses are the Universe, the Year and Man. The dodecad, the heptad, and the triad with their provinces; above is the Celestial Dragon, T L I,[49] and below is the World, and lastly the heart of Man. The Three are Water, Air and Fire; Fire above, Water below, and Air conciliating between them; and the sign of these things is that the Fire sustains (volatilises) the waters; Mem is mute, Shin is sibilant, and Aleph is the Mediator and as it were a friend placed between them.

2. The Celestial Dragon, T L I, is placed over the universe like a king upon the throne; the revolution of the year is as a king over his dominion; the heart of man is as a king in warfare. Moreover, He made all things one from the other; and the Elohim set good over against evil, and made good things from good, and evil things from evil: with the good tested He the evil, and with the evil did He try the good. Happiness[50] is reserved for the good, and misery[51] is kept for the wicked.

3. The Three are One, and that One stands above. The Seven are divided; three are over against three, and one stands between the triads. The Twelve stand as in warfare; three are friends, three are enemies; three are life givers; three are destroyers. The three friends are the heart, the ears, and the mouth; the three enemies are the liver, the gall, and the tongue;[52] while God[53] the faithful king rules over all. One above Three, Three above Seven, and Seven above Twelve: and all are connected the one with the other.[54]

4. And after that our father Abraham had perceived and understood, and had taken down and engraved all these things, the Lord most high[55] revealed Himself, and called him His beloved, and made a Covenant with him and his seed; and Abraham believed on Him[56] and it was imputed unto him for righteousness. And He made this Covenant as between the ten toes of the feet—this is that of circumcision; and as between the ten fingers of the hands and this is that of the

tongue.[57] And He formed the twenty-two letters into speech[58] and shewed him all the mysteries of them.[59] He drew them through the Waters; He burned them in the Fire; He vibrated them in the Air; Seven planets in the heavens, and Twelve celestial constellations of the stars of the Zodiac.

The End of "The Book of Formation."

The Fifty Gates of Intelligence

Attached to some editions of the "Sepher Yetzirah" is found this scheme of Kabalistic classification of knowledge emanating from the Second Sephira Binah, Understanding, and descending by stages through the angels, heavens, humanity, animal and vegetable and mineral kingdoms to Hyle and the chaos. The Kabalists said that one must enter and pass up through the Gates to attain to the Thirty-two Paths of Wisdom; and that even Moses only passed through the forty-ninth Gate, and never entered the fiftieth. See the *Œdipus Ægyptiacus* of Athanasius Kircher, vol. II. p. 319.

First Order: Elementary.

1. Chaos, Hyle, The first matter.
2. Formless, void, lifeless.
3. The Abyss.
4. Origin of the Elements.
5. Earth (no seed germs).
6. Water.
7. Air.
8. Fire.
9. Differentiation of qualities.
10. Mixture and combination.

Second Order: Decad of Evolution.

11. Minerals differentiate.
12. Vegetable principles appear.
13. Seeds germinate in moisture.
14. Herbs and Trees.
15. Fructification in vegetable life.
16. Origin of low forms of animal life.
17. Insects and Reptiles appear.
18. Fishes, vertebrate life in the waters.
19. Birds, vertebrate life in the air.
20. Quadrupeds, vertebrate earth animals.

Third Order: Decad of Humanity.

21. Appearance of Man.
22. Material human body.
23. Human Soul conferred.
24. Mystery of Adam and Eve.
25. Complete Man as the Microcosm.
26. Gift of five human faces acting exteriorly.
27. Gift of five powers to the soul.
28. Adam Kadmon, the Heavenly Man.
29. Angelic beings.
30. Man in the image of God.

Fourth Order: World of Spheres.

31. The Moon.
32. Mercury.
33. Venus.
34. Sol.
35. Mars.
36. Jupiter.
37. Saturn.
38. The Firmament.
39. The Primum Mobile.
40. The Empyrean Heaven.

Fifth Order: The Angelic World.

41. Ishim—Sons of Fire.
42. Auphanim—Cherubim.
43. Aralim—Thrones.
44. Chashmalim—Dominions.
45. Seraphim—Virtues.
46. Malakim—Powers.
47. Elohim—Principalities.
48. Beni Elohim—Angels.
49. Cherubim—Arch-angels.

Sixth Order: The Archetype.

50. God. Ain Suph. He Whom no mortal eye hath seen, and Who has been known to Jesus the Messiah alone.

NOTE.—The Angels of the Fifth or Angelic World are arranged in very different order by various Kabalistic Rabbis.

THE THIRTY-TWO PATHS OF WISDOM

Translated from the Hebrew Text of Joannes Stephanus Rittangelius, 1642: which is also to be found in the "Œdipus Ægyptiacus" of Athanasius Kircher, 1653.

(These paragraphs are very obscure in meaning, and the Hebrew text is probably very corrupt.)

THE First Path is called the Admirable or the Hidden Intelligence (the Highest Crown): for it is the Light giving the power of comprehension of that First Principle which has no beginning; and it is the Primal Glory, for no created being can attain to its essence.

The Second Path is that of the Illuminating Intelligence: it is the Crown of Creation, the Splendour of the Unity, equalling it, and it is exalted above every head, and named by the Kabalists the Second Glory.

The Third Path is the Sanctifying Intelligence, and is the foundation of Primordial Wisdom, which is called the Creator of Faith, and its roots are AMN; and it is the parent of Faith, from which doth Faith emanate.

The Fourth Path is named the Cohesive or Receptacular Intelligence; and is so called because it contains all the holy powers, and from it emanate all the spiritual virtues with the most exalted essences: they emanate one from the other by the power of the Primordial Emanation. (The Highest Crown.)[1]

The Fifth Path is called the Radical Intelligence, because it resembles the Unity, uniting itself to the Binah,[2] or Intelligence which emanates from the Primordial depths of Wisdom or Chokmah.[3]

The Sixth Path is called the Mediating Intelligence, because in it are multiplied the influxes of the emanations, for it causes that influence to flow into all the reservoirs of the Blessings, with which these themselves are united.

The Seventh Path is the Occult Intelligence, because it is the Refulgent Splendour of all the Intellectual virtues which are perceived by the eyes of intellect, and by the contemplation of faith.

The Eighth Path is called the Absolute or Perfect Intelligence, because it is the means of the primordial, which has no root by which it can cleave, nor rest, except in the hidden places of *Gedulah*,[4] Magnificence, from which emanates its own proper essence.

The Ninth Path is the Pure Intelligence, so called because it purifies the Numerations, it proves and corrects the designing of their representation, and disposes their unity with which they are combined without diminution or division.

The Tenth Path is the Resplendent Intelligence, because it is exalted above every head, and sits on the throne of *Binah* (*the Intelligence spoken of in the Third Path*). It illuminates the splendour of all the lights, and causes an influence to emanate from the Prince of countenances.[5]

The Eleventh Path is the Scintillating Intelligence, because it is the essence of that curtain which is placed close to the order of the disposition, and this is a special dignity given to it that it may be able to stand before the Face of the Cause of Causes.

The Twelfth Path is the Intelligence of Transparency, because it is that species of Magnificence called *Chazchazit*,[6] the place whence issues the vision of those seeing in apparitions. (That is the prophecies by seers in a vision.)

The Thirteenth Path is named the Uniting Intelligence, and is so called because it is itself the Essence of Glory. It is the Consummation of the Truth of individual spiritual things.

The Fourteenth Path is the Illuminating Intelligence and is so called because it is that *Chashmal*[7] which is the founder of the concealed and fundamental ideas of holiness and of their stages of preparation.

The Fifteenth Path is the Constituting Intelligence, so called because it constitutes the substance of creation in pure darkness, and men have spoken of these contemplations; it is that darkness spoken of in Scripture, Job XXXVIII. 9, "and thick darkness a swaddling band for it."

The Sixteenth Path is the Triumphal or Eternal Intelligence, so called because it is the pleasure of the Glory, beyond which is no other Glory like to it, and it is called also the Paradise prepared for the Righteous.

The Seventeenth Path is the Disposing Intelligence, which provides Faith to the Righteous, and they are clothed with the Holy Spirit by it, and it is called the Foundation of Excellence in the state of higher things.

The Eighteenth Path is called the Intelligence or House of Influence (by the greatness of whose abundance the influx of good things upon created beings is increased), and from its midst the arcana and hidden senses are drawn forth, which dwell in its shade and which cling to it, from the Cause of all causes.

The Nineteenth Path is the Intelligence of the Secret of all the activities of the spiritual beings, and is so called because of the influence diffused by it from the most high and exalted sublime glory.

The Twentieth Path is the Intelligence of Will, and is so called because it is the means of preparation of all and each created being, and by this intelligence the existence of the Primordial Wisdom becomes known.

The Twenty-first Path is the Intelligence of Conciliation and Reward, and is so called because it receives the divine influence which flows into it from its benediction upon all and each existence.

The Twenty-second Path is the Faithful Intelligence, and is so called because by it spiritual virtues are increased, and all dwellers on earth are nearly under its shadow.

The Twenty-third Path is the Stable Intelligence, and it is so called because it has the virtue of consistency among all numerations.

The Twenty-fourth Path is the Imaginative Intelligence, and it is so called because it gives a likeness to all the similitudes which are created in like manner similar to its harmonious elegancies.

The Twenty-fifth Path is the Intelligence of Probation, or Temptation, and is so called because it is the primary temptation, by which the Creator trieth all righteous persons.

The Twenty-sixth Path is called the Renewing Intelligence, because the Holy God renews by it all the changing things which are renewed by the creation of the world.

The Twenty-seventh Path is the Active or Exciting Intelligence, and it is so called because through it every existent being receives its spirit and motion.

The Twenty-eighth Path is called the Natural Intelligence; by it is completed and perfected the nature of all that exists beneath the Sun.

(This Path is omitted by Rittangelius: I presume by inadvertence.)

The Twenty-ninth Path is the Corporeal Intelligence, so called because it forms every body which is formed in all the worlds, and the reproduction of them.

The Thirtieth Path is the Collective Intelligence, and Astrologers deduce from it the judgment of the Stars and celestial signs, and perfect their science, according to the rules of the motions of the stars.

The Thirty-first Path is the Perpetual Intelligence; but why is it so called? Because it regulates the motions of the Sun and Moon in their proper order, each in an orbit convenient for it.

The Thirty-second Path is the Administrative Intelligence, and it is so called because it directs and associates the motions of the seven planets, directing all of them in their own proper courses.

Notes to the Sepher Yetzirah

It is of considerable importance to a clear understanding of this Occult treatise that the whole work be read through before comment is made, so that the general idea of the several chapters may become in the mind one concrete whole. A separate consideration of the several parts should follow this general grasp of the subject, else much confusion may result.

This book may be considered to be an Allegorical Parallel between the Idealism of Numbers and Letters and the various parts of the Universe, and it sheds much light on many mystic forms and ceremonies yet extant, notably upon Freemasonry, the Tarot, and the later Kabalah, and is a great aid to the comprehension of the Astro-Theosophic schemes of the Rosicrucians. To obtain the full value of this Treatise, it should be studied hand in hand with Hermetic attributions, the "Isiac Tablet," and with a complete set of the designs, symbols and allocation of the Trump cards of the Tarot pack, for which see my translation of *The Sanctum Regnum of the Tarot*, by Eliphas Lévi.

Note that the oldest MSS. copies of the "Sepher Yetzirah" have no vowel points: the latest editions have them. The system of points in writing Hebrew was not perfected until the seventh century, and even then was not in constant use. Ginsburg asserts that the system of vowel pointing was invented by a Rabbi Mocha in Palestine about A.D. 570, who designed it to assist his pupils. But Isaac Myer states that there are undoubted traces of pointing in Hebrew MSS. of the second century. According to A.E. Waite there is no extant Hebrew MSS. with the vowel points older than the tenth century.

The words "Sepher Yetzirah" are written in Hebrew from right to left, SPR YTzYRH, Samech Peh Resh, Yod Tzaddi Yod Resh Heh; modes of transliteration vary with different authors. Yod is variously written in English letters as I, Y, or J, or sometimes Ie. Tzaddi is, property Tz; but some write Z only, which is misleading because the Hebrew has also a true Z, Zain.

Chapter I

The twelve sections of this chapter introduce this philosophic disquisition upon the Formation and Development of the Universe. Having specified the subdivision of the letters into three classes, the Triad, the Heptad, and the Dodecad, these are put aside for the time; and the Decad mainly considered as specially associated with the idea of Number, and as obviously composed of the Tetrad and the Hexad.

1. *Thirty-two*. This is the number of the Paths or Ways of Wisdom, which are added as a supplement. 32 is written in Hebrew by LB, Lamed and Beth, and these are the last and first letters of the Pentateuch. The number 32 is obtained thus—2 x 2 x 2 x 2 x 2 = 32. Laib, LB as a Hebrew word, means the Heart of Man.

Paths. The word here is NTIBUT, netibuth; NTIB meant primarily a pathway, or foot-made track; but is here used symbolically in the same sense as the Christian uses the

word, *way* – the way of life: other meanings are — stage, power, form, effect; and later, a doctrinal formula, in Kabalistic writings.
2. *Jah.* This divine name is found in Psalm LXVIII. 4; it is translated into Greek as *kurios*, and into Latin as *dominus*, and commonly into the English word, Lord: it is really the first half of the word IHVH or Jehovah, or the Yahveh of modern scholars.
3. *Jehovah Tzabaoth.* This divine name is printed in English Bibles as Jehovah Sabaoth, or as "Lord of hosts" as in Psalm XXIV. 10. TzBA is an *army*.
4. *God of Israel.* Here the word God is ALHI, which in unpointed Hebrew might be God, or Gods, or My God.
5. *The Elohim of the Living.* The words are ALHIM CHIIM. Alhim, often written in English letters as Elohim, or by Godfrey Higgins as Aleim, seems to be a masculine plural of the feminine form Eloah, ALH, of the divine masculine name EL, AL; this is commonly translated God, and means strong, mighty, supreme. Chiim is the plural of Chi—*living*, or *life*. CHIH is a *living animal*, and so is CHIVA. CHII is also *life*. Frey in his dictionary gives CHIIM as the plural word *lives*, or vitæ. The true adjective for *living* is CHIA. Elohim Chiim, then, apart from Jewish or Christian preconception, is "the living Gods," or "the Gods of the lives, *i.e.*, living ones." Rittangelius gives Dii viventes, "The living Gods," both words in the plural. Pistorius omits both words. Postellus, the orthodox, gives Deus Vivus. The Elohim are the Seven Forces, proceeding from the One Divine, which control the "terra viventium," the manifested world of life.
6. *God.* In this case we have the simple form AL, EL.
7. *Sepharim.* SPRIM, the plural masculine of SPR, commonly translated *book* or *letter*: the meaning here is plainly "forms of expression."
8. *Numbers, Letters and Sounds.* The three Hebrew words here given are, in unpointed Hebrew, SPR, SPR and SIPUR. Some late editors, to cover the difficulty of this passage, have given SPR, SPUR, SIPR, pointing them to read Separ, Seepur, Saypar. [In Kaplan's translation of the *Sepher Yetzirah* (Samuel Weiser, 1990) he gives the three Hebrew words as Sepher (text), Sephar (number) and Sippur (communication). p. 5.]

The sense of the whole volume appears to need their translation as Numbers, Letters and Sounds. Pistorius gave "Scriptis, numeratis, pronunciatis." Postellus gave "Numerans, numerus, numeratus," thus losing the contrasted meanings; and so did Rittangelius, who gave "Numero, numerante, numerato."
9. *The Ineffable Sephiroth.* The words are SPIRUT BLIMH, Sephiruth Belimah. The simplest translation is "the voices from nothing." The Ten Sephiruth of the Kabalah are the "Ten Primary Emanations from the Divine Source," which are the primal forces leading to all manifestation upon every plane in succession. Buxtorf gives for Sephiruth—predicationes logicæ. The word seems to me clearly allied to the Latin spiritus—spirit, soul, wind; and is used by Quintilian as a sound, or noise. The meaning of *Belimah* is more doubtful. Rittangelius always gives "præter illud ineffabile." Pistorius gives "præter ineffabile." Postellus evades the difficulty and simply puts the word Belimah into his Latin translation. In Frey's Hebrew Dictionary BLIMH is translated as *nothing*, without any other suggestion; BLI is "not," MH is "anything." In Kabalistic writings the Sephiruth, the Divine Voices and Powers, are called "ineffbilis," not to be spoken of, from their sacred nature.
10. The classification of the Hebrew letters into a Triad, Heptad and Dodecad, runs through the whole philosophy of the Kabalah. Many ancient authors added intentional blinds, such as forming the Triad of A.M.T., Ameth, truth; and of AMN, Amen.
11. The Two Covenants, by the Word or Spirit, and by the Flesh, made by Jehovah with Abraham, Genesis XVII. The Covenant of Circumcision was to be an outward and

visible sign of the Divine promise made to Abraham and his offspring. The Hebrew word for circumcision is Mulah, MULH: note that MLH is also synonymous with DBR, dabar,—verbum or word.

12. Rittangelius gives "replace the formative power upon his throne." Postellus gives "restore the device to its place."

13. *Abyss*; the word is OUMQ for OMQ, a depth, vastness, or valley.

14. My Hermetic [Golden Dawn] rituals explained this Yetziratic attribution.

15. *The Lord the only God*. The words are ADUN ICHID AL, or "Adonai (as commonly written) the only El."

16. *Seat*. The word is MOUN, dwelling, habitation, or throne.

17. *Lightning flash*. In the early edition the words "like scintillating flame" are used: the Hebrew word is BRQ. Many Kabalists have shown how the Ten Sephiroth are symbolised by the zig-zag lightning flash.

18. *God*; the Divine name here is Jehovah.

19. The text gives only RTzUAV SHUB—"currendo et redeundo," but the commentators have generally considered this to be a quotation from Ezekiel I. 14, referred to H CHIVT, the living creatures, kerubic forms.

20. *The Spirit of the Gods of the Living*. RUCH ALHIM CHIIM; or as Rittangelius gives it, "spiritus Deorum Viventium." Orthodoxy would translate these words "The spirit of the living God."

21. AL CHI H OULMIM; "the Living God of Ages"; here the word God really is in the singular.

22. *The Voice, Spirit and Word* are QUL, RUCH, DBR. A very notable Hebrew expression of Divinatory intuition was BATH QUL, the Daughter of the Voice.

23. *Formless and Void*. THU and BHU; these two words occur in Genesis I. 2, and are translated "waste and void."

24. Note the order in which the primordial elements were produced. First, Spirit (query Akasa, Ether); then Air, Vayu; then Water, Apas, which condenses into solid elementary Earth, Prithivi; and lastly from the Water He formed Fire.

25. The first name is often written Ophanim, the letters are AUPNIM; in the Vision of Ezekiel I. 16, the word occurs and is translated "Wheels." SHRPIM are the mysterious beings of Isaiah VI. 2; the word otherwise is translated *Serpent*, and in Numbers XXI. 6, as "fiery serpents": also in verse 8 as "fiery serpent" when Jehovah said "Make thee a fiery serpent and set it upon a pole." Kerubim. The Hebrew words are CHIVTH H QDSH, holy animals: I have ventured to put Kerubim, as the title of the other Biblical form of Holy mysterious animal, as given in I Kings VI. 23 and Exodus XXV. 18, and indeed Genesis III. 24. Bible dictionaries generally give the word as Cherubim, but in Hebrew the initial letter is always K and not Ch.

26. *Three*. In the first edition I overlooked this word *three*; and putting *and* for *as*, made four classes of serving beings.

27. This is verse 4 of Psalm CIV.

28. Here follow the permutations of the name IHV, which is the Tetragrammaton—Jehovah, without the second or final Heh: IHV is a Tri-grammaton, and is more suitable to the third or Yetziratic plane. HVI is the imperative form of the verb *to be*, meaning *be thou*; HIV is the infinitive; and VIH is future. In IHV note that Yod corresponds to the Father; Heh to Binah, the Supernal Mother; and Vau to the Microprosopus - Son. [This section is referring to the formation of the Cube of Space which the description of the Altar in the Neophyte Ceremony is based on.—D.K.]

29. Note the subdivision of the Decad into the Tetrad—four elements; and the Hexad—six dimensions of space.

Chapter II

This chapter consists of philosophic remarks on the twenty-two sounds and letters of the Hebrew alphabet, and hence connected with the air by speech, and it points out the uses of those letters to form words – the signs of ideas, and the symbols of material substances.

30. [In Westcott's second edition he originally translated this section as "He hath formed, weighed, and composed with these twenty-two letters every soul, and the soul of everything. which shall hereafter be."[30]] *Soul*; the word is NPSH, which is commonly translated *soul*, meaning the living personality of man, animal or existing thing: it corresponds almost to the Theosophic Prana [Life-Pinciple; the breath of Life] *plus* the stimulus of Kama [desire or lust].

31. This is the modern classification of the letters into guttural, palatal, lingual, dental and labial sounds.

32. *The 231 Gates*. The number 242 is obtained by adding together all the numbers from 1 to 22. The Hebrew letters can be placed in pairs in 242 different positions: thus *ab*, *ag*, *ad*, up to *at*; then *ba*, *bb*, *bg*, *bd*, up to *bt*, and so on to *ts*, *tt*: this is in direct order only, without reversal. For the reason why eleven are deducted, and the number 231 specified, see the Table and Note 15 in the edition of Postellus. [Kaplan discusses The 231 Gates in great detail in his translation of the *Sepher Yetzirah*, see pp. 108-124.]

33. *Non-existent*; the word is AIN, nothingness. Ain precedes Ain Suph, boundlessness; and Ain Suph Aur, Boundless Light.

34. *Body*; the word is GUP, usually applied to the animal material body, but here means "one whole."

Chapter III

This chapter is especially concerned with the essence of the Triad, as represented by the Three Mothers, Aleph, Mem, and Shin. Their development in three directions is pointed out, namely in the Macrocosm or Universe; in the Year or in Time; and in the Microcosm or Man.

35. The importance of equilibrium is constantly reiterated in the Kabalah. The "Siphra Dtzeniouta," or "Book of Mystery," opens with a reference to this Equilibrium as a fundamental necessity of stable existence.

36. *Heavens*. The Hebrew word Heshamaim HSHMIM, has in it the element of Aesh, fire, and Mim, water; and also Shem, name; *The* Name is IHVH, attributed to the elements. SHMA is in Chaldee a name for the Trinity (Parkhurst). SHMSH is the Sun, and Light, and a type of Christ, the Sun of Righteousness. Malachi iv. 2.

37. *Were produced*. The Hebrew word BRA, is the root. Three Hebrew words are used in the Bible to represent the idea of making, producing or creating.

BRIAH, Briah, giving shape, Genesis i. 1.
OSHIH, Ashiah, completing, Genesis i. 31.
ITZIRH, Yetzirah, forming, Genesis ii. 7.

To these the Kabalists add the word ATZLH, with the meaning of "producing something manifest from the unmanifested."

38. These several formations then appear in a table thus:—

Emanation.	*Shin.*	*Aleph.*	*Mem.*
Macrocosm.	Primal Fire.	Spirit.	Primal Water.
Universe.	Heavens.	Atmosphere.	The Earth.
Elements.	Terrestrial Fire.	Air.	Water.
Man.	Head.	Chest.	Belly.
Year.	Heat.	Temperate.	Cold.

CHAPTER IV

This is the special chapter of the Heptad, the powers and properties of the Seven. Here again we have the threefold attribution of the numbers and letters to the Universe, to the Year, and to Man. The supplemental paragraphs have been printed in modern form by Kalisch; they identify the several letters of the Heptad more definitely with the planets, days of the week, human attributes and organs of the senses. [This chapter was partly covered in the description of the Seven-branched Candlestick in the Zelator Ceremony.—D.K.]

39. These numbers have been a source of difference between the editors and copyists, hardly any two editors concurring. I have given the numbers arising from continual multiplication of the product by each succeeding unit from one to seven. 2 x 1 = 2, 2 x 3 = 6, 6 x 4 = 24, 24 x 5 = 120, 120 x 6 = 720, 720 x 7 = 5040.

40. In associating the particular letters to each planet the learned Jesuit Athanasius Kircher allots Beth to the Sun, Gimel to Venus, Daleth to Mercury, Kaph to Luna, Peh to Saturn, Resh to Jupiter, and Tau to Mars. Kalisch in the supplementary paragraphs gives a different attribution; both are wrong, according to clairvoyant investigation. Consult the Tarot symbolism given by Court de Gebelin, Eliphas Lévi, and my notes to the *Isiac Tablet of Bembo*. The true attribution is probably not anywhere printed. The planet names here given are Chaldee words. [In May 1910, the true attributions were printed in the *Occult Review* by V.[olo] N.[oscere. i.e., G.C. Jones] in the article 'The Truth About the Tarot Trumps'. This article will appear in *The Golden Dawn Tarot* by A.E. Waite.]

41. The Seven Heavens and the Seven Earths are printed with errors, and I believe intentional mistakes, in many occult ancient books. Some Hermetic [Golden Dawn] MSS. have the correct names and spelling.

42. On the further attribution of these Seven letters, note that Postellus gives: Vita-mors, Pax-afflictio, Sapientia-stultitia, Divitiæ (Opus)-paupertas, Gratia-opprobrium, Proles-sterilitas, Imperium-servitus. Pistorius gives: Vita-mors, Pax-bellum, Scientia-ignorantia, Divitiæ-paupertas, Gratia-abominatio, Semen (Proles)-sterilitas, Imperium (Dominatio)-servitus.

CHAPTER V

This chapter is specially concerned with the Dodecad; the number twelve is itself pointed out, and the characters of its component units, once more in the three zones of the universe, year and man; the last paragraph gives a recapitulation of the whole number of letters: the Supplement gives a form of allotment of the several letters. [This chapter was covered in the description of the Table of Shewbread in the Zelator Ceremony.—D.K.]

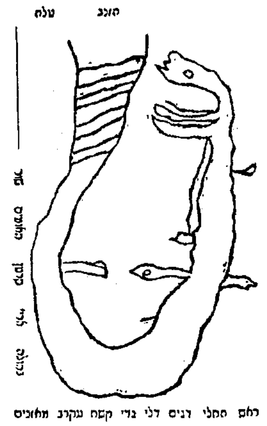
43. It is necessary to avoid confusion between these letters; different authors translate them in different manners. Heh or Hé, H, must not be confused with Cheth, or Heth, CH. Teth, TH also must be kept distinct from the final letter Tau, T, which is one of the double letters; the semi-English pronunciation of these two letters is much confused, each is at times both t and th; Yod is either I, Y, or J; Samech is simple S, and must not be confused with Shin, SH, one of the mother letters; Oin is often written in English Hebrew grammars as Ayin, and sometimes as Gnain; Tzaddi must not be confused with Zain, Z; and lastly Qoph, Q, is very often replaced by K, which is hardly defensible as there is a true K in addition.
44. Postellus gives *suspicion*, and Pistorius, *mind*.
45. These letters are the initials of the 12 Zodiacal signs in Hebrew nomenclature. They are:

Teth	Telah	Aries	Mem	Maznim	Libra
Shin	Shor	Taurus	Oin	Oqereb	Scorpio
Tau	Thaumim	Gemini	Qoph	Qesheth	Sagittarius
Samech	Sartan	Cancer	Gimel	Gedi	Capricornus
Aleph	Aryeh	Leo	Daleth	Dali	Aquarius
Beth	Bethuleh	Virgo	Daleth	Dagim	Pisces

46. The month Nisan begins about March 29th. Yiar is also written Iyar, and Aiar: the Hebrew letters are AIIR.
47. The list of organs varies. All agree in two hands, two feet, two kidneys, liver, gall and spleen. Postellus then gives, "intestina, vesica, arteriæ," the intestines, bladder, and arteries; Rittangelius gives the same. Pistorius gives, "colon, coagulum (spleen) et ventriculus," colon—the large intestine, coagulum and stomach. The chief difficulty is with the Hebrew word MSS., which is allied to two different roots, one meaning *private, concealed, hidden*; and the other meaning *liquefied*.
48. *The Elohim*—Divine powers—not IHVH the Tetragrammaton.

CHAPTER VI

This chapter is a *resumé* of the preceding five; it calls the universe and mankind to witness to the truth of the scheme of distribution of the powers of the numbers among created forms, and concludes with the narration that this philosophy was revealed by the Divine to Abraham, who received and faithfully accepted it, as a form of Wisdom under a Covenant. [This chapter was source of the Golden Dawn's Enochian paper titled 'The Book of the Concourse of the Forces.'—D.K.]
49. *The Celestial Dragon*, TLI, Theli. The Hebrew letters amount in numeration to 440, that is 400, 30 and 10. The best opinion is that Tali or Theli refers to the 12 Zodiacal constellations along the great circle of the Ecliptic; where it ends there it begins again, and so the ancient occultists drew the Dragon with its tail in its mouth. Some have thought that Tali referred to the constellation Draco, which meanders across the Northern polar sky; others have referred it to the Milky Way; others to an imaginary line joining Caput to Cauda Draconis, the upper and lower nodes of the Moon. Adolphe Franck says that Theli is an Arabic word. [Theli in Arabic is Al Jaz'her.]



Theli: The Celestial Dragon

50. *Happiness*, or a *good end*, or simply *good*, TUBH.
51. *Misery*, or an *evil end*, or simply *evil*, ROH.
52. This Hebrew version omits the allotment of the remaining six. Mayer gives the paragraph thus:—The triad of amity is the heart and the two ears; the triad of enmity is the liver, gall, and the tongue; the three life-givers are the two nostrils and the spleen; the three death-dealing ones are the mouth and the two lower openings of the body.
53. *God*. In this case the name is AL, EL.
54. This last paragraph is generally considered to be less ancient than the remainder of the treatise, and by another author.
55. *The Lord most high*. OLIU ADUN. Adun or Adon, or Adonai, ADNI, are commonly translated *Lord*; Eliun, OLIUN, is the more usual form of "the most high one."
56. *Him*. Rittangelius gives "credidit in Tetragrammaton," but this word is not in the Hebrew.
57. *Tongue*. The verbal covenant.
58. *Speech*. The Hebrew has "upon his tongue."
59. The Hebrew version of Rabbi Judah Ha Levi concludes with the phrase, "and said of him, Before I formed thee in the belly, I knew thee." Rabbi Luria gives the Hebrew version which I have translated. Postellus gives: "He drew him into the water, He rose up in spirit, He inflamed him in seven suitable forms with twelve signs." Mayer gives: "Er zog sie mit Wasser, zundet sie an mit Feuer; erregte sie mit Geist; verbannte sie mit sieben, goss sie aus mit den zwolf Gestirnen." "He drew them with water, He kindled them with fire, He moved them with spirit, distributed them with seven, and sent them forth with twelve."

Notes to the Thirty-two Paths of Wisdom

1. The Highest Crown is Kether, the First Sephira, the first emanation from the Ain Suph Aur, the Limit-less Light.
2. Binah, or Understanding, is the Third Sephira.
3. Chokmah, Wisdom, is the Second Sephira.
4. Gedulah is a synonym of Chesed, Mercy, the Fourth Sephira.
5. Metatron, the Intelligence of the First Sephira, and the reputed guide of Moses.
6. This word is from CHZCH, a seer, seership. Chazuth is a vision.
7. This word means "scintillating flame."

The "Thirty-two Paths of Wisdom" refer to the Ten Sephiroth and the Twenty-two letters, each supplying a type of divine power and attributes. In my *Introduction to the Kabalah* will be found a diagram showing how the Paths from Eleven to Thirty-two connect the several Sephiroth, and are deemed to transmit the divine influence.[1] Some teachers of Occult Science also allot the Twenty-two Trumps of the Tarot Cards to the twenty-two Paths.

1. Westcott's diagram has been reprinted on page 6 in this book.

ספר יצירה·

פרק ראשון·

1:1. **משנה א.**

בִּשְׁלֹשִׁים וּשְׁתַּיִם נְתִיבוֹת פְּלִיאוֹת חָכְמָה חָקַק יָהּ יְהֹוָה צְבָאוֹת אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם אֵל שַׁדַּי רַחוּם וְחַנּוּן רָם וְנִשָּׂא שׁוֹכֵן עַד מָרוֹם וְקָדוֹשׁ שְׁמוֹ וּבָרָא אֶת עוֹלָמוֹ בִּשְׁלֹשָׁה סְפָרִים *בִּסְפָר וְסִפּוּר וְסֵפֶר: עֶשֶׂר סְפִירוֹת בְּלִימָה וְעֶשְׂרִים וּשְׁתַּיִם אוֹתִיּוֹת יְסוֹד: שָׁלֹשׁ אִמּוֹת וְשֶׁבַע כְּפוּלוֹת וּשְׁתֵּים עֶשְׂרֵה פְּשׁוּטוֹת:

1:2. **משנה ב.**

עֶשֶׂר סְפִירוֹת בְּלִימָה כְּמִסְפַּר עֶשֶׂר אֶצְבָּעוֹת חָמֵשׁ כְּנֶגֶד חָמֵשׁ וּבְרִית יָחִיד מְכֻוֶּנֶת בְּאֶמְצַע בְּמִלַּת הַלָּשׁוֹן וּבְמִלַּת הַמָּעוֹר:

1:3. **משנה ג.**

עֶשֶׂר סְפִירוֹת בְּלִימָה עֶשֶׂר וְלֹא תֵּשַׁע עֶשֶׂר וְלֹא אַחַת עֶשְׂרֵה הָבֵן בְּחָכְמָה וַחֲכַם בְּבִינָה בְּחוֹן בָּהֶם וַחֲקוֹר מֵהֶם וְהַעֲמֵד דָּבָר עַל בּוּרְיוֹ וְהוֹשֵׁב יוֹצֵר עַל־מְכוֹנוֹ:

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*נ"א. בְּסֵפֶר וְסוֹפֵר וְסִפּוּר:

1:4. **משנה ד.**

עֶשֶׂר סְפִירוֹת בְּלִימָה מִדָּתָן עֶשֶׂר שֶׁאֵין לָהֶם סוֹף עוֹמֶק רֵאשִׁית וְעוֹמֶק אַחֲרִית עוֹמֶק טוֹב וְעוֹמֶק רָע עוֹמֶק רוּם וְעוֹמֶק תַּחַת עוֹמֶק מִזְרָח וְעוֹמֶק מַעֲרָב עוֹמֶק צָפוֹן וְעוֹמֶק דָּרוֹם אָדוֹן יָחִיד אֵל מֶלֶךְ נֶאֱמָן מוֹשֵׁל בְּכֻלָּם מִמְּעוֹן קָדְשׁוֹ עַד עֲדֵי עַד:

1:5. **משנה ה.**

עֶשֶׂר סְפִירוֹת בְּלִימָה צְפִיָּיתָן כְּמַרְאֵה הַבָּזָק וְתַכְלִיתָן אֵין לָהֶן קֵץ דְּבָרוֹ בָּהֶן בְּרָצוֹא וָשׁוֹב וּלְמַאֲמָרוֹ כְּסוּפָה יִרְדּוֹפוּ וְלִפְנֵי כִסְאוֹ הֵם מִשְׁתַּחֲוִים:

1:6. **משנה ו.**

עֶשֶׂר סְפִירוֹת בְּלִימָה נָעוּץ סוֹפָן בִּתְחִלָּתָן וּתְחִלָּתָן בְּסוֹפָן כְּשַׁלְהֶבֶת קְשׁוּרָה* בְּגַחֶלֶת שֶׁאָדוֹן יָחִיד וְאֵין לוֹ שֵׁנִי וְלִפְנֵי אֶחָד מָה אַתָּה סוֹפֵר:

1:7. **משנה ז.**

עֶשֶׂר סְפִירוֹת בְּלִימָה בְּלוֹם פִּיךָ מִלְּדַבֵּר וְלִבְּךָ מִלְּהַרְהֵר וְאִם רָץ פִּיךָ לְדַבֵּר וְלִבְּךָ לְהַרְהֵר שׁוּב לַמָּקוֹם שֶׁלְּכַךְ נֶאֱמַר וְהַחַיּוֹת רָצוֹא וָשׁוֹב וְעַל דָּבָר זֶה נִכְרַת בְּרִית:

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*) רַבֵּינוּ הַאיי גָאוֹן ז״ל כָּתַב בְּסֵפֶר הַקְּמִיצָה וז״ל כָּתַב בַּעַל סֵפֶר יְצִירָה כְּשַׁלְהֶבֶת שׁוּרָה בְּגַחֶלֶת:

1:8.

משנה ח.

עֶשֶׂר סְפִירוֹת בְּלִימָה אַחַת רוּחַ אֱלֹהִים חַיִּים בָּרוּךְ וּמְבוֹרָךְ שְׁמוֹ שֶׁל חַי הָעוֹלָמִים קוֹל וְרוּחַ וְדִבּוּר וְהוּא רוּחַ הַקּוֹדֶשׁ: שְׁתַּיִם רוּחַ מֵרוּחַ חָקַק וְחָצַב בָּהּ עֶשְׂרִים וּשְׁתַּיִם אוֹתִיּוֹת יְסוֹד שָׁלֹשׁ אִמּוֹת וְשֶׁבַע כְּפוּלוֹת וּשְׁתֵּים עֶשְׂרֵה פְּשׁוּטוֹת וְרוּחַ אַחַת מֵהֶן: שָׁלֹשׁ מַיִם מֵרוּחַ חָקַק וְחָצַב בָּהֶן (עֶשְׂרִים וּשְׁתַּיִם אוֹתִיּוֹת) תֹּהוּ וָבֹהוּ רֶפֶשׁ וָטִיט חֲקָקָן כְּמִין עֲרוּגָה הִצִּיבָן* כְּמִין חוֹמָה סְבָבָם‡ כְּמִין מַעֲזִיבָה (וַיָּצַק עֲלֵיהֶם שֶׁלֶג וְנַעֲשָׂה עָפָר שֶׁנֶּאֱמַר כִּי לַשֶּׁלֶג יֹאמַר הֱוֵא אָרֶץ): אַרְבַּע אֵשׁ מִמַּיִם חָקַק וְחָצַב בָּהּ כִּסֵּא הַכָּבוֹד שְׂרָפִים וְאוֹפַנִּים וְחַיּוֹת הַקּוֹדֶשׁ וּמַלְאֲכֵי הַשָּׁרֵת וּמִשְּׁלָשְׁתָּן יָסַד מְעוֹנוֹ שֶׁנֶּאֱמַר עוֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לוֹהֵט בֵּירַר שְׁלֹשָׁה אוֹתִיּוֹת מִן הַפְּשׁוּטוֹת בְּסוֹד שָׁלֹשׁ אִמּוֹת אֱ"מֶ"שׁ‖ וְקָבְעָם בִּשְׁמוֹ הַגָּדוֹל וְחָתַם בָּהֶם שֵׁשׁ קְצָווֹת:

*) נוסחא אחרינא: חֲצָבָן:

‡) נ"א סִיבְּבָן:

‖) יֵשׁ הוֹסִיפוּ: חָתַם רוּחַ בְּעַד שָׁלֹשׁ:

חָמֵשׁ חָתַם רוּם וּפָנָה לְמַעְלָה וְחָתְמוֹ ביהו
שֵׁשׁ חָתַם תַּחַת וּפָנָה לְמַטָּה וְחָתְמוֹ בהיו
שֶׁבַע חָתַם מִזְרָח וּפָנָה לְפָנָיו וְחָתְמוֹ בויה
שְׁמוֹנָה חָתַם מַעֲרָב וּפָנָה לְאַחֲרָיו וְחָתְמוֹ בוהי
תֵּשַׁע חָתַם דָּרוֹם וּפָנָה לִימִינוֹ וְחָתְמוֹ ביוה
עֶשֶׂר חָתַם צָפוֹן וּפָנָה לִשְׂמֹאלוֹ וְחָתְמוֹ בהוי

1:9. משנה ט.

אֵלּוּ עֶשֶׂר סְפִירוֹת בְּלִימָה אַחַת רוּחַ אֱלֹהִים חַיִּים רוּחַ מֵרוּחַ מַיִם מֵרוּחַ אֵשׁ מִמַּיִם רוּם וְתַחַת מִזְרָח וּמַעֲרָב צָפוֹן וְדָרוֹם:

פרק שני.

2:1. משנה א.

עֶשְׂרִים וּשְׁתַּיִם אוֹתִיּוֹת יְסוֹד שָׁלֹשׁ אִמּוֹת וְשֶׁבַע כְּפוּלוֹת וּשְׁתֵּים עֶשְׂרֵה פְּשׁוּטוֹת שָׁלֹשׁ אִמּוֹת אֶ״מֶ״שׁ יְסוֹדָן כַּף זְכוּת וְכַף חוֹבָה וְלָשׁוֹן חָק מַכְרִיעַ בֵּנְתַיִם שָׁלֹשׁ אִמּוֹת אֶ״מֶ״שׁ מ׳ דוֹמֶמֶת ש׳ שׁוֹרֶקֶת א׳ אֲוִיר רוּחַ מַכְרִיעַ בֵּנְתַיִם:

2:2. משנה ב.

עֶשְׂרִים וּשְׁתַּיִם אוֹתִיּוֹת יְסוֹד חָקְקָן חָצְבָן צְרָפָן

שֶׁקְלָן וְהֵמִירָן וְצָר בָּהֶם אֶת כָּל הַיְּצוּר וְאֶת כָּל הֶעָתִיד לָצוּר:

2:3. משנה ג.

עֶשְׂרִים וּשְׁתַּיִם אוֹתִיּוֹת יְסוֹד חֲקָקָן בְּקוֹל חֲצָבָן בְּרוּחַ קְבָעָן בְּפֶה בְּחָמֵשׁ מְקוֹמוֹת אוֹתִיּוֹת אֲהֲחַ״ע בְּגָרוֹן גִּיכַ״ק בְּחֵיךְ דַּטְלְנַ״ת בְּלָשׁוֹן וְשַׂסְרָ״ץ בְּשִׁנַּיִם בּוּמָ״ף בִּשְׂפָתַיִם:

2:4. משנה ד.

עֶשְׂרִים וּשְׁתַּיִם אוֹתִיּוֹת יְסוֹד קְבָעָן בְּגַלְגַּל כְּמִין חוֹמָה בְּרל״א שְׁעָרִים וְחוֹזֵר הַגַּלְגַּלִּים פָּנִים וְאָחוֹר וְסִימָן לְדָבָר אֵין בְּטוֹבָה לְמַעְלָה מֵעֹנֶג וְאֵין בְּרָעָה לְמַטָּה מִנֶּגַע:

2:5. משנה ה.

כֵּיצַד צְרָפָן שְׁקָלָן וְהֵמִירָן א עִם כֻּלָּן וְכֻלָּן עִם א ב עִם כֻּלָּן וְכֻלָּן עִם ב וְחוֹזְרוֹת חָלִילָה וְנִמְצָאוֹת בְּרל״א שְׁעָרִים וְנִמְצָא כָּל הַיְּצוּר וְכָל הַדִּבּוּר יוֹצֵא מִשֵּׁם* אֶחָד:

2:6. משנה ו.

. יָצַר מַמָּשׁ מִתֹּהוּ וְעָשָׂה אֶת אֵינוֹ יֶשְׁנוֹ וְחָצַב עַמּוּדִים גְּדוֹלִים מֵאֲוִיר שֶׁאֵינוֹ נִתְפָּס וְזֶה סִימָן אוֹת

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*) נ״א בְּשֵׁם:

א עִם כֻּלָּן וְכֻלָּן עִם א צוֹפֶה וּמֵימַר וְעָשָׂה אֶת כָּל הַיְצוּר וְאֶת כָּל הַדִּבּוּר שֵׁם אֶחָד וְסִימָן לְדָבָר עֶשְׂרִים וּשְׁתַּיִם חֲפֵצִים בְּגוּף א:

פרק שלישי.

3:1. משנה א.

שָׁלֹשׁ אִמּוֹת אֶ״מֶ״שׁ יְסוֹדָן כַּף זְכוּת וְכַף חוֹבָה וְלָשׁוֹן חֹק מַכְרִיעַ בֵּנְתַיִם שָׁלֹשׁ אִמּוֹת אֶ״מֶ״שׁ סוֹד גָּדוֹל מוּפְלָא וּמְכוּסֶּה וְחָתוּם בְּשֵׁשׁ טַבָּעוֹת וְיָצְאוּ* מֵהֶם אֲוִיר וּמַיִם וְאֵשׁ וּמֵהֶם נוֹלְדוּ אָבוֹת וּמֵאָבוֹת תּוֹלָדוֹת:

3:2. משנה ב.

שָׁלֹשׁ אִמּוֹת אֶ״מֶ״שׁ חֲקָקָן חֲצָבָן צְרָפָן שְׁקָלָן וְהֵמִירָן וְצָר בָּהֶם שָׁלֹשׁ אִמּוֹת אֶ״מֶ״שׁ בָּעוֹלָם וְשָׁלֹשׁ אִמּוֹת אֶ״מֶ״שׁ בְּשָׁנָה וְשָׁלֹשׁ אִמּוֹת אֶ״מֶ״שׁ בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

3:3. משנה ג.

שָׁלֹשׁ אִמּוֹת אֶ״מֶ״שׁ בָּעוֹלָם אֲוִיר וּמַיִם וְאֵשׁ שָׁמַיִם נִבְרְאוּ מֵאֵשׁ וְאֶרֶץ נִבְרֵאת מִמַּיִם וַאֲוִיר מֵרוּחַ מַכְרִיעַ בֵּנְתַיִם:

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*) נ״א וּמִמֶּנּוּ יוֹצְאִים אֵשׁ וּמַיִם וּמִתְחַלְּקִים זָכָר וּנְקֵבָה שָׁלֹשׁ אִמּוֹת אֶ״מֶ״שׁ יְסוֹדָן וּמֵהֶן נוֹלְדוּ אָבוֹת שֶׁמִּמֶּנּוּ נִבְרָא הַכֹּל:

3:4. משנה ד.

שָׁלֹשׁ אִמּוֹת אֶ״מֶ״שׁ בַּשָּׁנָה חוֹם וְקוֹר וּרְוָיָה חוֹם נִבְרָא מֵאֵשׁ קוֹר נִבְרָא מִמַּיִם וּרְוָיָה מֵרוּחַ מַכְרִיעַ בֵּנְתַּיִם:

3:5. משנה ה.

שָׁלֹשׁ אִמּוֹת אֶ״מֶ״שׁ בְּנֶפֶשׁ זָכָר וּנְקֵבָה רֹאשׁ וּבֶטֶן וּגְוִיָּה רֹאשׁ נִבְרָא מֵאֵשׁ וּבֶטֶן נִבְרָא מִמַּיִם וּגְוִיָּה מֵרוּחַ מַכְרִיעַ בֵּנְתַּיִם:

3:6. משנה ו.

בָּבָא א. הִמְלִיךְ אוֹת א׳ בְּרוּחַ וְקָשַׁר לוֹ כֶּתֶר וְצָרְפָן זֶה בָּזֶה וְצָר בָּהֶם אֲוִיר בָּעוֹלָם רְוָיָה בְּשָׁנָה גְוִיָּה בְּנֶפֶשׁ זָכָר בְּאֶ״מֶ״שׁ וּנְקֵבָה בְּאֶ״שָׁ״ם:

3:7. משנה ז.

בָּבָא ב. הִמְלִיךְ אוֹת מ׳ בְּמַיִם וְקָשַׁר לוֹ כֶּתֶר וְצָרְפָן זֶה בָּזֶה וְצָר בָּהֶם אֶרֶץ בָּעוֹלָם וְקוֹר בַּשָּׁנָה וּבֶטֶן בְּנֶפֶשׁ זָכָר בְּאֶ״מֶ״שׁ* וּנְקֵבָה בְּמַ״שָׁ״א:

3:8. משנה ח.

בָּבָא ג. הִמְלִיךְ אוֹת ש׳ בְּאֵשׁ וְקָשַׁר לוֹ כֶּתֶר וְצָרְפָן זֶה בָּזֶה וְצָר בָּהֶם שָׁמַיִם בָּעוֹלָם וְחוֹם בְּשָׁנָה וְרֹאשׁ בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

*) נ״א בְּמֶ״אֶ״שׁ:

פרק רביעי·

4:1. משנה א.

שֶׁבַע כְּפוּלוֹת בְּגַ"ד כַּפְרַ"ת מִתְנַהֲגוֹת בִּשְׁתֵּי לְשׁוֹנוֹת בּ"ב ג"ג ד"ד כ"כ פ"פ ר"ר ת"ת תַּבְנִית רַךְ וְקָשֶׁה גִּבּוֹר וְחָלָשׁ:

4:2. משנה ב.

שֶׁבַע כְּפוּלוֹת בְּגַ"ד כַּפְרַ"ת יְסוֹדָן חָכְמָה וְעוֹשֶׁר וָזֶרַע וְחַיִּים וּמֶמְשָׁלָה שָׁלוֹם וְחֵן:

4:3. משנה ג.

שֶׁבַע כְּפוּלוֹת בְּגַ"ד כַּפְרַ"ת בְּדִבּוּר וּבִתְמוּרָה תְּמוּרַת חָכְמָה אִוֶּלֶת תְּמוּרַת עֹשֶׁר עוֹנִי תְּמוּרַת זֶרַע שְׁמָמָה תְּמוּרַת חַיִּים מָוֶת תְּמוּרַת מֶמְשָׁלָה עַבְדוּת תְּמוּרַת שָׁלוֹם מִלְחָמָה תְּמוּרַת חֵן כִּיעוּר:

4:4. משנה ד.

שֶׁבַע כְּפוּלוֹת בְּגַ"ד כַּפְרַ"ת מַעְלָה וּמַטָּה מִזְרָח וּמַעֲרָב צָפוֹן וְדָרוֹם וְהֵיכַל הַקּוֹדֶשׁ מְכֻוָּן בְּאֶמְצַע וְהוּא נוֹשֵׂא אֶת כֻּלָּן:

4:5. משנה ה.

שֶׁבַע כְּפוּלוֹת בְּגַ"ד כַּפְרַ"ת שִׁבְעָה וְלֹא שִׁשָּׁה

שִׁבְעָה וְלֹא שְׁמוֹנָה בְּחוֹן בָּהֶם וַחֲקוֹר בָּהֶם וְהַעֲמֵד דָּבָר עַל בּוֹרְיוֹ וְהוֹשֵׁב יוֹצֵר עַל מְכוֹנוֹ:

4:6. משנה ו.

שֶׁבַע כְּפוּלוֹת בְּגַ"ד כַּפְרַ"ת יְסוֹד חָקְקָן חָצְבָן צָרְפָן שָׁקְלָן וְהֵמִירָן וְצָר בָּהֶם שִׁבְעָה כּוֹכָבִים בָּעוֹלָם שִׁבְעָה יָמִים בְּשָׁנָה שִׁבְעָה שְׁעָרִים בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

4:7. משנה ז.

שִׁבְעָה כּוֹכָבִים בָּעוֹלָם שַׁבְּתַי צֶדֶק מַאֲדִים חַמָּה נֹגַהּ כּוֹכָב לְבָנָה שִׁבְעָה יָמִים בְּשָׁנָה שִׁבְעָה יְמֵי הַשָּׁבוּעַ שִׁבְעָה שְׁעָרִים בְּנֶפֶשׁ זָכָר וּנְקֵבָה שְׁתֵּי עֵינַיִם שְׁתֵּי אָזְנַיִם שְׁנֵי נַקְבֵי הָאַף וְהַפֶּה:

4:8. משנה ח.

בָּבָא א. הִמְלִיךְ אוֹת ב׳ בְּחָכְמָה וְקָשַׁר לוֹ כֶּתֶר וְצָרְפָן זֶה בָּזֶה וְצָר בָּהֶם לְבָנָה בָּעוֹלָם יוֹם רִאשׁוֹן בְּשָׁנָה וְעַיִן יָמִין בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

4:9. משנה ט.

בָּבָא ב. הִמְלִיךְ אוֹת ג׳ בְּעוֹשֶׁר וְקָשַׁר לוֹ כֶּתֶר וְצָרְפָן זֶה בָּזֶה וְצָר בָּהֶם מַאֲדִים בָּעוֹלָם יוֹם שֵׁנִי בְּשָׁנָה וְאֹזֶן יָמִין בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

4:10. משנה י.

בָּבָא ג. הִמְלִיךְ אות ד׳ בִּזְרוֹעַ וְקָשַׁר לוֹ כֶּתֶר וְצָרְפָן זֶה בָּזֶה וְצָר בָּהֶם חַמָּה בָּעוֹלָם יוֹם שְׁלִישִׁי בְּשָׁנָה וּנְחִיר יָמִין בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

4:11. משנה י״א.

בָּבָא ד. הִמְלִיךְ אות כ׳ בְּחַיִּים וְקָשַׁר לוֹ כֶּתֶר וְצָרְפָן זֶה בָּזֶה וְצָר בָּהֶם נוֹגַהּ בָּעוֹלָם יוֹם רְבִיעִי בְּשָׁנָה וְעַיִן שְׂמֹאל בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

4:12. משנה י״ב.

בָּבָא ה. הִמְלִיךְ אות פ׳ בְּמֶמְשָׁלָה וְקָשַׁר לוֹ כֶּתֶר וְצָרְפָן זֶה בָּזֶה וְצָר בָּהֶם כּוֹכָב בָּעוֹלָם יוֹם חֲמִישִׁי בְּשָׁנָה וְאֹזֶן שְׂמֹאל בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

4:13. משנה י״ג.

בָּבָא ו. הִמְלִיךְ אות ר׳ בְּשָׁלוֹם וְקָשַׁר לוֹ כֶּתֶר וְצָרְפָן זֶה בָּזֶה וְצָר בָּהֶם שַׁבְּתַי בָּעוֹלָם יוֹם שִׁשִּׁי בְּשָׁנָה וּנְחִיר שְׂמֹאל בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

4:14. משנה י״ד.

בָּבָא ז. הִמְלִיךְ אות ת׳ בְּחֵן וְקָשַׁר לוֹ כֶּתֶר וְצָרְפָן זֶה בָּזֶה וְצָר בָּהֶם צֶדֶק בָּעוֹלָם יוֹם שַׁבָּת בְּשָׁנָה וּפֶה בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

4:15. משנה ט"ו.

שֶׁבַע כְּפוּלוֹת בְּגַ"ד כַּפְרַ"ת שֶׁבָּהֶן נֶחְקְקוּ שִׁבְעָה עוֹלָמוֹת שִׁבְעָה רְקִיעִין שִׁבְעָה אֲרָצוֹת שִׁבְעָה יַמִּים שִׁבְעָה נְהָרוֹת שִׁבְעָה מִדְבָּרוֹת שִׁבְעָה יָמִים שִׁבְעָה שָׁבוּעוֹת שִׁבְעָה שָׁנִים שִׁבְעָה שְׁמִיטִין שִׁבְעָה יוֹבְלוֹת לְפִיכָךְ חִבֵּב אֶת הַשְּׁבִיעִיּוֹת תַּחַת כָּל הַשָּׁמָיִם:

4:16. משנה ט"ז.

שְׁתֵּי אֲבָנִים בּוֹנוֹת שְׁנֵי בָתִּים שָׁלֹשׁ אֲבָנִים בּוֹנוֹת שִׁשָּׁה בָתִּים אַרְבַּע אֲבָנִים בּוֹנוֹת אַרְבָּעָה וְעֶשְׂרִים בָּתִּים חָמֵשׁ אֲבָנִים בּוֹנוֹת מֵאָה וְעֶשְׂרִים בָּתִּים שֵׁשׁ אֲבָנִים בּוֹנוֹת שְׁבַע מֵאוֹת וְעֶשְׂרִים בָּתִּים שֶׁבַע אֲבָנִים בּוֹנוֹת חֲמֵשֶׁת אֲלָפִים (וארבע) וְאַרְבָּעִים בָּתִּים מִכָּאן וְאֵילָךְ צֵא וַחֲשׁוֹב מַה שֶּׁאֵין הַפֶּה יְכוֹלָה לְדַבֵּר וְאֵין הָאֹזֶן יְכוֹלָה לִשְׁמוֹעַ:

פרק חמישי.

5:1. משנה א.

שְׁתֵּים עֶשְׂרֵה פְּשׁוּטוֹת הו"ז חט"י לנ"ס עצ"ק

יְסוֹדָן שִׂיחָה הִרְהוּר הִלּוּךְ רְאִיָּה שְׁמִיעָה מַעֲשֶׂה תַּשְׁמִישׁ רֵיחַ שֵׁינָה רוֹגֶז לְעִיטָה שְׂחוֹק:

5:2. משנה ב.

שְׁתֵּים עֶשְׂרֵה פְּשׁוּטוֹת הו"ז חט"י לנ"ס עצ"ק יְסוֹדָן שְׁנֵים עָשָׂר גְּבוּלֵי אֲלַכְסוֹן גְּבוּל מִזְרָחִית רוֹמִית גְּבוּל מִזְרָחִית צְפוֹנִית גְּבוּל מִזְרָחִית תַּחְתִּית גְּבוּל דְּרוֹמִית רוֹמִית גְּבוּל דְּרוֹמִית מִזְרָחִית גְּבוּל דְּרוֹמִית תַּחְתִּית גְּבוּל מַעֲרָבִית רוֹמִית גְּבוּל מַעֲרָבִית דְּרוֹמִית גְּבוּל מַעֲרָבִית תַּחְתִּית גְּבוּל צְפוֹנִית רוֹמִית גְּבוּל צְפוֹנִית מַעֲרָבִית גְּבוּל צְפוֹנִית תַּחְתִּית וּמִתְרַחֲבִין וְהוֹלְכִין עַד עֲדֵי עַד וְהֵן הֵן גְּבוּלוֹת עוֹלָם:

5:3. משנה ג.

שְׁתֵּים עֶשְׂרֵה פְּשׁוּטוֹת הו"ז חט"י לנ"ס עצ"ק יְסוֹדָן חֲקָקָן חֲצָבָן צְרָפָן שְׁקָלָן וֶהֱמִירָן וְצָר בָּהֶם שְׁתֵּים עֶשְׂרֵה מַזָּלוֹת בָּעוֹלָם שְׁנֵים עָשָׂר חֳדָשִׁים בְּשָׁנָה שְׁנֵים עָשָׂר מַנְהִיגִים בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

5:4. משנה ד.

שְׁתֵּים עֶשְׂרֵה מַזָּלוֹת בָּעוֹלָם טָלֶה שׁוֹר תְּאוֹמִים

סַרְטָן אַרְיֵה בְּתוּלָה מֹאזְנַיִם עַקְרָב קֶשֶׁת גְּדִי דְלִי דָגִים: שְׁנֵים עָשָׂר חֳדָשִׁים בְּשָׁנָה נִיסָן אִיָּר סִיוָן תַּמּוּז אָב אֱלוּל תִּשְׁרִי חֶשְׁוָן כִּסְלֵו טֵבֵת שְׁבָט אֲדָר: שְׁנֵים עָשָׂר מַנְהִיגִים בְּנֶפֶשׁ זָכָר וּנְקֵבָה שְׁתֵּי יָדַיִם שְׁתֵּי רַגְלַיִם שְׁתֵּי כְלָיוֹת מָרָה דַּקִּין כָּבֵד (קורקבן) גַּרְגֶּרֶת קֵבָה טָחוֹל:

5:5. משנה ה.

בָּרָא א׳ מֵהָא. הִמְלִיךְ אוֹת ה׳ בְּשִׂיחָה וְקָשַׁר לוֹ כֶּתֶר וְצָרְפָן זֶה בָזֶה וְצָר בָּהֶם טָלֶה בְּעוֹלָם וְנִיסָן בְּשָׁנָה וְרֶגֶל יָמִין בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

5:6. משנה ו.

בָּרָא ב׳ מֵהָא. הִמְלִיךְ אוֹת ו׳ בְּהִרְהוּר וְקָשַׁר לוֹ כֶּתֶר וְצָרְפָן זֶה בָזֶה וְצָר בָּהֶם שׁוֹר בְּעוֹלָם וְאִיָּר בְּשָׁנָה וְכוּלְיָא יְמָנִית בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

5:7. משנה ז.

בָּרָא ג׳ מֵהָא. הִמְלִיךְ אוֹת ז׳ בְּהִלּוּךְ וְקָשַׁר לוֹ כֶּתֶר וְצָרְפָן זֶה בָזֶה וְצָר בָּהֶם תְּאוֹמִים בְּעוֹלָם וְסִיוָן בְּשָׁנָה וְרֶגֶל שְׂמֹאל בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

5:8. משנה ח.

בָּבָא א׳ מִן הַשְּׁנִיָּה. הִמְלִיךְ אוֹת ח׳ בִּרְאִיָּה וְקָשַׁר לוֹ כֶּתֶר וְצָרְפָן זֶה בְּזֶה וְצָר בָּהֶם סַרְטָן בְּעוֹלָם וְתַמּוּז בְּשָׁנָה וְיַד יָמִין בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

5:9. משנה ט.

בָּבָא ב׳ מִן הַשְּׁנִיָּה. הִמְלִיךְ אוֹת ט׳ בִּשְׁמִיעָה וְקָשַׁר לוֹ כֶּתֶר וְצָרְפָן זֶה בְּזֶה וְצָר בָּהֶם אַרְיֵה בְּעוֹלָם וְאָב בְּשָׁנָה וְכוּלְיָא שְׂמָאלִית בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

5:10. משנה י.

בָּבָא ג׳ מִן הַשְּׁנִיָּה. הִמְלִיךְ אוֹת י׳ בְּמַעֲשֶׂה וְקָשַׁר לוֹ כֶּתֶר וְצָרְפָן זֶה בְּזֶה וְצָר בָּהֶם בְּתוּלָה בְּעוֹלָם וֶאֱלוּל בְּשָׁנָה וְיַד שְׂמֹאל בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

5:11. משנה י״א.

בָּבָא א׳ מִן הַשְּׁלִישִׁית. הִמְלִיךְ אוֹת ל׳ בְּתַשְׁמִישׁ וְקָשַׁר לוֹ כֶּתֶר וְצָרְפָן זֶה בְּזֶה וְצָר בָּהֶם מֹאזְנַיִם בְּעוֹלָם וְתִשְׁרִי בְּשָׁנָה וּמָרָה בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

5:12. משנה י״ב.

בָּבָא ב׳ מִן הַשְּׁלִישִׁית. הִמְלִיךְ אוֹת נ׳ בְּרֵיחַ וְקָשַׁר לוֹ כֶּתֶר וְצָרְפָן זֶה בְּזֶה וְצָר בָּהֶם עַקְרָב בְּעוֹלָם וּמַרְחֶשְׁוָן בְּשָׁנָה וְדַקִּין בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

5:13. משנה י"ג.

בָּבָא ג׳ מִן הַשְׁלִישִׁית. הִמְלִיךְ אוֹת ס׳ בְּשֵׁנָה וְקָשַׁר לוֹ כֶתֶר וְצְרְפָן זֶה בָזֶה וְצָר בָּהֶם קֶשֶׁת בְּעוֹלָם וְכִסְלֵו בְּשָׁנָה וְקֵיבָה בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

5:14. משנה י"ד.

בָּבָא א׳ מִן הָרְבִיעִית. הִמְלִיךְ אוֹת ע׳ בְּרוֹגֶז וְקָשַׁר לוֹ כֶתֶר וְצְרְפָן זֶה בָזֶה וְצָר בָּהֶם גְּדִי בְּעוֹלָם טֵבֵת בְּשָׁנָה וְכָבֵד בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

5:15. משנה ט"ו.

בָּבָא ב׳ מִן הָרְבִיעִית. הִמְלִיךְ אוֹת צ׳ בִּלְעִיטָה וְקָשַׁר לוֹ כֶתֶר וְצְרְפָן זֶה בָזֶה וְצָר בָּהֶם דְּלִי בְּעוֹלָם וּשְׁבָט בְּשָׁנָה (וְקוּרְקְבָן) וְגַרְגֶּרֶת בְּנֶפֶשׁ זָכָר וּנְקֵבָה:

5:16. משנה ט"ז.

בָּבָא ג׳ מִן הָרְבִיעִית. הִמְלִיךְ אוֹת ק׳ בִּשְׂחוֹק וְקָשַׁר לוֹ כֶתֶר וְצְרְפָן זֶה בָזֶה וְצָר בָּהֶם דָּגִים בְּעוֹלָם וַאֲדָר בְּשָׁנָה וּטְחוֹל בְּנֶפֶשׁ זָכָר וּנְקֵבָה עֲשָׂאָן כְּמִין עֲרֵיבָה* סִידְּרָן כְּמִין חוֹמָה עֲרָכָן כְּמִין מִלְחָמָה:

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*) נ"א מְרִיבָה או מְדִינָה:

פרק ששי.

6:1. משנה א.

אֵלּוּ הֵם שָׁלֹשׁ אִמּוֹת אֶ״מֶ״שׁ וְיָצְאוּ מֵהֶם שְׁלֹשָׁה אָבוֹת וְהֵם אֲוִיר וּמַיִם וְאֵשׁ וּמֵאָבוֹת תּוֹלָדוֹת שְׁלֹשָׁה אָבוֹת וְתוֹלְדוֹתֵיהֶם וְשִׁבְעָה כּוֹכָבִים וְצִבְאוֹתֵיהֶם וּשְׁנֵים עָשָׂר גְּבוּלֵי אֲלַכְסוֹן:

6:2. משנה ב.

רְאָיָה לַדָּבָר עֵדִים נֶאֱמָנִים בָּעוֹלָם שָׁנָה נֶפֶשׁ וּשְׁנֵים עָשָׂר חֹק וְשִׁבְעָה וּשְׁלֹשָׁה וּפְקָדָן כְּתָלִי וְגַלְגַּל וָלֵב:

6:3. משנה ג.

שָׁלֹשׁ אִמּוֹת אֶ״מֶ״שׁ אֲוִיר אֵשׁ וּמַיִם אֵשׁ לְמַעְלָה וּמַיִם לְמַטָּה וַאֲוִיר רוּחַ חֹק מַכְרִיעַ בֵּנְתַיִם וְסִימָן לְדָבָר הָאֵשׁ נוֹשֵׂא אֶת הַמַּיִם מ׳ דוֹמֶמֶת ש׳ שׁוֹרֶקֶת א׳ אֲוִיר רוּחַ חֹק מַכְרִיעַ בֵּנְתַיִם:

6:4. משנה ד.

תָּלִי בְּעוֹלָם כְּמֶלֶךְ עַל כִּסְאוֹ גַּלְגַּל בְּשָׁנָה כְּמֶלֶךְ בִּמְדִינָה* לֵב בְּנֶפֶשׁ כְּמֶלֶךְ בְּמִלְחָמָה:

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*) נ״א עַל חוֹמָה:

6:5. משנה ה.

גַּם אֶת זֶה לְעֻמַּת זֶה עָשָׂה אֱלֹהִים טוֹב לְעֻמַּת רָע רָע לְעֻמַּת טוֹב טוֹב מִטּוֹב רָע מֵרָע הַטּוֹב מַבְחִין אֶת הָרַע וְהָרַע מַבְחִין אֶת הַטּוֹב טוֹבָה שְׁמוּרָה לַטּוֹבִים וְרָעָה שְׁמוּרָה לָרָעִים:

6:6. משנה ו.

שְׁלֹשָׁה כָּל אֶחָד לְבַדּוֹ עוֹמֵד אֶחָד מְזַכֶּה וְאֶחָד מְחַיֵּיב וְאֶחָד מַכְרִיעַ בִּנְתַּיִם:

6:7. משנה ז.

שִׁבְעָה שְׁלֹשָׁה מוּל שְׁלֹשָׁה וְאֶחָד מַכְרִיעַ בִּנְתַּיִם וּשְׁנֵים עָשָׂר עוֹמְדִין בַּמִּלְחָמָה: שְׁלֹשָׁה אוֹהֲבִים שְׁלֹשָׁה שׂוֹנְאִים שְׁלֹשָׁה מְחַיִּים וּשְׁלֹשָׁה מְמִיתִים:

6:8. משנה ח.

שְׁלֹשָׁה אוֹהֲבִים הַלֵּב וְהָאָזְנַיִם שְׁלֹשָׁה שׂוֹנְאִים הַכָּבֵד הַמָּרָה וְהַלָּשׁוֹן שְׁלֹשָׁה מְחַיִּים שְׁנֵי נִקְבֵי הָאַף וְהַטְּחוֹל וּשְׁלֹשָׁה מְמִיתִים שְׁנֵי הַנְּקָבִים וְהַפֶּה וְאֵל מֶלֶךְ נֶאֱמָן מוֹשֵׁל בְּכֻלָּם מִמְּעוֹן קָדְשׁוֹ עַד עֲדֵי עַד אֶחָד עַל גַּבֵּי שְׁלֹשָׁה שְׁלֹשָׁה עַל גַּבֵּי שִׁבְעָה שִׁבְעָה עַל גַּבֵּי שְׁנֵים עָשָׂר וְכֻלָּם אֲדוּקִים זֶה בָּזֶה:

6:9. משנה ט.

אֵל הֵם עֶשְׂרִים וּשְׁתַּיִם אוֹתִיּוֹת שֶׁבָּהֶן חָקַק אֶהְיֶה יָהּ יְהֹוָה צְבָאוֹת אֵל שַׁדַּי יְהֹוָה אֱלֹהִים וְעָשָׂה מֵהֶם שְׁלֹשָׁה סְפָרִים וּבָרָא מֵהֶם אֶת כָּל עוֹלָמוֹ וְצָר בָּהֶם אֶת כָּל הַיְּצוּר וְאֶת כָּל הֶעָתִיד לָצוּר:

6:10. משנה י.

וּכְשֶׁהֵבִין אַבְרָהָם אָבִינוּ וְהִבִּיט וְרָאָה וְחָקַק וְחָצַב וְעָלְתָה בְיָדוֹ נִגְלָה עָלָיו אֲדוֹן הַכֹּל וְקָרְאוֹ אוֹהֲבִי וְכָרַת לוֹ בְּרִית בֵּין עֶשֶׂר אֶצְבְּעוֹת יָדָיו וְהוּא בְּרִית הַלָּשׁוֹן וּבֵין עֶשֶׂר אֶצְבְּעוֹת רַגְלָיו וְהוּא בְּרִית הַמִּילָה וְקָרָא עָלָיו בְּטֶרֶם אֶצָּרְךָ בַבֶּטֶן יְדַעְתִּיךָ:*

*) נ"א וְקָשַׁר עֶשְׂרִים וּשְׁתַּיִם אוֹתִיּוֹת בִּלְשׁוֹנוֹ וְתִלָּה לוֹ אֶת יְסוֹדָן מְשָׁכָן בַּמַּיִם דְּלָקָן בָּאֵשׁ רְעָשָׁן בְּרוּחַ בְּעָרָן בְּשִׁבְעָה נְהָגָן בִּשְׁתֵּים עֶשְׂרֵה מַזָּלוֹת:

סליק פרקא. וסליק ספר יצירה:

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3

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